THE

PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. II. NEW YORK, SEPTEMBER, 1884. NO. 5.

SERMONS

FAITH AND FACT.

BY JESSE B. THOMAS, D.D., FIRST BAPTIST CHURCH, PIERREPONT STREET, BROOKLYN.

And He said unto them, What things?—LUKE xxiv., 19.

THE earthly ministry of Christ was limited to three years, and the record of that ministry is largely composed of interviews with individuals. But each of these individuals represents a class ; and His procedure with each discloses a method ; and so, through individuals, in these brief months, He speaks directly to centuries and to generations. His words were none of them aimless or useless. His silences, the method, as well as the substance of His words, are worthy of our study.

We naturally inquire, why did He ask this question? Not for His own sake, certainly. He not only knew, but was Himself the very subject of the narrative which He would obtain from their lips. Not for Himself, then, seeing He knew all things, and was familiar by experience specially with these things, but for their sakes. And why? These two men—earnest, perplexed, disheartened—with the facts in their hands to settle all their doubt and give them joy, yet were sitting down in the Castle of Despair, ready to give over hope, when, lo! upon these two words, as upon golden hinges, the door opens, that Christ may enter in and sup with them and they with Him.

"What things?" He asks. Notice, first of all, the important circumstance that HE CALLS THEIR ATTENTION TO FACTS. It *is* an important cir-

cumstance. In the world, fact is our master; the truth is, after all, that which we need, and which controls us. No alchemy of logic, no splendor of fancy, can dissolve this. A man may live in an ideal world while he dreams, but waking brings him to solid earth, and to the slow and real steps of daily life. Xerxes in his century, and Pius IX. in this, may write their friendly letter to Mount Athos requesting it to move; but Mount Athos does not stir. Don Quixote may ride out in his coat of mail to find the Middle Ages; he may find them within his own brain—he cannot find them without. The ultimate question for us, with reference to everything that demands our allegiance or assent, is this: Is it fact? Is it true? Christianity must submit to this test, as all other things. Men fancy that it does not meet the requirement. The impression is widely prevalent. We may not stop to enumerate all the circumstances that lead to this impression, and yet a few may be referred to.

First of all, those circumstances that have existed in connection with widely-spread *revivals of religion*, have impressed upon the minds of many critical observers the conclusion that Christianity is all a romance, a dream. They know how sensitive the imagination is; they know how mighty is the magazine of passion, that but needs the torch to consume the man with floods of feeling and to submerge his reason. They know the power of infection among the people—that electric fire that spreads from man to man through masses. And now, as they see one after another melted, as it were, into the flowing tides of this mighty influence that reaches through the community, they say it is the mere intoxication of the senses—it is the mere overflow of animal feeling—it is but a phantasm, an illusion. They say this now, and so they said in the time of the apostles. When men spoke with strange tongues, they said: "These men are filled with new wine!" When a voice spoke from heaven, the evangelist records (with utter simplicity, as though he had not anticipated how the mythic theorists of this day might apply it to the interpretation of all Scripture) that some who stood by "said it thundered." It may be impossible, by any mere human criteria, to discriminate between that which is passional and earthly and that which is the work of the Spirit. God knoweth His own. As Paul wrote to Timothy, the foundation-stone of the Lord hath two seals—the one above, "The Lord knoweth them that are His;" and the one below, "Let every man that nameth the name of the Lord be careful to depart from all iniquity." It is not necessary for me to know whether my neighbor be a Christian; it is necessary for me to know that I am in communion with God. I am not bound to anatomize, dissect, and understand the working of his heart. I must deal with my own heart. "What is that to thee? Follow thou Me."

A second circumstance that leads to this impression, is the wide *disparity between the profession of Christians* and the *manifestation of the power of the Gospel in their lives.* To those who casually look, who do not understand how extensive are unseen facts, it appears that religion, for the most part, is like the morning mist that gathers upon the bed of the stream—when the sun

rises and comes to mid-day, it is gone; but the deep, broad river, that was flowing on before, flows on still. So men, in the morning—the deep current of all their thought, and feeling, and plans, bearing them away to the world—offer up a little mist of prayer to God, as it seems to them, that does not reach into or affect the real life, and all is passed by. They count religion an evanescence. They do not know how much of hidden life is most potent; they do not recognize that even the mists, as they rise and float away, are not lost, but are yonder, gathering themselves together, and brewing showers, and that by-and-by they will empty their treasures upon the green earth and make it glad. They consider not how the mightiest forces sleep in the air round about us. They cannot probe nor understand hidden life. Christianity seems unreal to them, because it is still and unobtrusive.

A third cause of the impression, is the *persistent* and *earnest efforts*, often reiterated, and especially prominent in our day, to *do away with the historic basis of Christianity*, and to construct a God out of human consciousness. Many say, "The Bible has drifted away upon the tide; let it drift; it was good for its own age; it was the seed, but we have gathered the harvest; now let seed and stalk be forgotten." Such men tell us that religion is absolute; its forms may change, but it is permanent and abiding. They tell us that Christianity, after all, is only the religion of nature; it found a temporary manifestation here; but it existed before, and exists now, without revelation. That it is, indeed, the religion which nature demands, the outcry of the soul among all nations, civilized and barbaric, affirms; but that it is the religion that nature offers, the agony of the crucified, and the wail of the philosopher in the early ages, and the burden of those who in heathenism to-day cry out for light and confess their despair, all these deny. And yet we have those who placidly tell us that "religion is storax, and chlorine, and rosemary; a mountain air, and the silent song of the stars is it." A "mountain air," indeed, is such religion—very thin and very cold, where men soon gasp and die. Not thus did Christ and His apostles deal with the historic facts of Christianity. Here, you observe, He appeals to certain "things," upon the reality of which all His further dealings with these men, and all their hopes, are based. If these "things" have not occurred—if these "things" are not brought back vividly to their memory—if upon these "things" and their actuality He cannot build His subsequent words, they are deluded and defrauded, and their hopes are vain. The gospels themselves are a compend of almost naked facts. All of them differ in their language, in their style, from the impassioned utterances of the Old Testament—the poesy of David, and the rapt melodies of Isaiah; and they differ from the fervency of appeal and cogency of logic that are afterwards to be found in the epistles. The gospels themselves are the simplest and blankest and most dispassionate narratives of bare facts. If there seem to be aught shadowy in the recorded words of Christ, as there is, it is that they are heavy and dark as clouds full of rain; yet the clouds full of rain men can comprehend. His parables are couched in the simplest language, and recorded without comment or argument. In

the very midst, apparently, of the scenes, when the feelings would naturally be stirred, restrained by the Holy Spirit, under whose guidance they wrote, they give us facts, and facts simply. And when they come out to the world, their preaching is but bearing witness to the things which had transpired from the baptism of John until the resurrection of Christ. When John, at the last, gives the message of his old age to the Church, he becomes vehement in the reiteration of the reality of the facts which are the ground of faith. He speaks emphatically of the "Word" which "was from the beginning," yet which "we have seen with our eyes," and "handled with our hands." If we would know of what word he speaks, he tells us in his gospel it was the "Word which was in the beginning with God," and which "was God," which was manifest in the flesh, and became a fact to men's senses, that they might be led outward, through the senses themselves, to nearer acquaintance with God.

Men now, as well as then, have to deal with concrete actualities in Christianity and its attendant evidences. Let me refer to two or three.

You remember that famous answer to the king who demanded a visible miracle: "Your Majesty—the Jews." They are an anomaly, a perpetual miracle among the nations. Living in every country, yet having no country; intermixed in trade, yet not in blood, with other nations; preserving their distinct identity; a people with a memory and a hope, who look longingly and passionately back to empty Jerusalem, and claim it still as their own, though for hundreds of years they have been only permitted to touch the precious stones of the foundation of their temple. How shall we explain their presence in the world? How are we to account for the circumstances which environ them? I see upon them the brand of blood, and I remember how, at the transaction in Jerusalem, they said, "His blood be upon us." But I go farther back, to the time when God said to one who had slain his brother, "Thy brother's blood crieth to Me from the ground." I remember how Cain went out a wanderer from God, with a mark upon his brow, preserved in perpetual flight as a memorial to the nations that the wrath of God wastes not with the years. If this Bible gives the true history of the Jews, their condition is explained; if not, no theorist, no philosopher, no student of the science of history can explain it to me.

I look to the *Church* of God—and, that I may be more specific, to a single Church—not to the Church universal, whose outlines are not clearly visible. I look to a single Church, as an existing institution, as a fact in the community. I put it along side of earthly institutions—of those various organizations which men have framed for benevolent, social and literary purposes. I point to the perpetuity of the individual Church. I observe the looseness of its governmental organization—"a Church without a bishop," without by-laws, without a constitution, without a written creed, clinging only to this Bible. I recognize in it men who have come from all nations, who have been educated under all diverse influences and institutions, with all eccentricity of temperament, and all degrees of social condition. I recognize perpetual occasions of friction, alienation and jealousy, that arise by virtue of social dis-

parities and from outward circumstances. I recognize all this, and then I ask you: What is it that holds these men together, and that makes them stand shoulder to shoulder in all hardships and trials, and pledge themselves as those who founded our nation in blood, with their "lives, their fortunes and their sacred honor?" Is it an abstraction by which they are so held together? No; the Church is an abiding fact, and built upon a fact.

I come to *individuals*. It is sufficient if there be a single man who realizes, in any considerable degree, that which the Gospel promises concerning the restoration of man to ideal perfectness. Read over that wonderful catalogue which Paul gives us of the Christian virtues, in the thirteenth chapter of the First Epistle to the Corinthians. Think of a man who is wise, and patient, and pure, and long-suffering, and charitable, and unenvious, and hopeful, and truthful—all the virtues that you can catalogue. If you have ever known a man who has attained to any considerable proportion of this perfectness—if he have such elements of character as this—he is certainly worthy your confidence. If he be a man of sound judgment, then certainly he is a capable witness as to his own experience. If he be a man of integrity, his testimony is to be accepted. But he tells you all this is built upon his companionship with Christ—upon the power of faith in actual redemption through Christ. Is not such a case a fact in life, and has not such a fact come within your reach? But take another case. Let it be a woman, who, in her early womanhood, has given her heart, full of overflowing affection, to the one she trusted as her husband. He has deceived her. The world has dealt coldly with her. She has drifted away to the very edges of the wide sea of society, and there she lies amid the chafing foam. Her children have shared her sorrow, and doubled by sharing it; every avenue of her heart seems to have been closed to the world; the tendrils of her affections have been cut off and seared. She has no longer a home or a husband, and her children look despair into her eyes as she turns to them. Yet there is a Book she clings to, and a sacred place of comfort; and the heart does not burst with agony. Alone! She declares she is not alone. That which no human sympathy could give—that which no human wisdom could teach—has been given and taught; strength has been put into that dismayed soul that makes her master of herself and of the world, notwithstanding its crushing power. Is not this a fact?

And now I insist that these facts of which I have spoken have no significance, except they relate back to the facts to which these two men referred. The Lord's Supper, celebrated month by month, would have no explanation in facts, and no meaning as a ceremony, if it had not been an uninterrupted and perpetual memorial of an event that transpired. The Church has no foundation, if it be not founded on a real Christ and His authentic work among men. You will find that this monument of fact in the world rests upon Calvary; and Calvary itself thrusts its deep roots down to the earlier world. A solid basis of history is given us, such as no other religion has. Hinduism, Parseeism, the mythology of Greece, all issue out of unexplored

caverns of tradition and myth. Christianity gives us a historic record from the foundation of the world; and the New Testament is knit upon the Old as the subsequent history of the Church is knit upon it.

Now I say that, if it be not literal truth, as these men reiterated it, that Christ was crucified; if it be not a fact, as revealed to them, that Christ is risen; if this basis for our faith be swept away, then the Church is dissolved like the fabric of a vision. I look back through the centuries to Paul, and hear him say: "If Christ be not risen, your hope is vain; ye are yet in your sins." I hear the army of martyrs cry: "Our blood is spilt in vain." I hear Luther lifting up his voice, crying: "I have deceived the nations, declaring that the just shall live by faith." And everywhere I hear the weak and the helpless of to-day, oppressed under heavy burdens, and seeing no earthly helper, utter the last cry of anguish. Sin is real, remorse is real, misery is real, death is real; if Christ be unreal, and His redemption a shadow, they are mocked—there is no hope.

But, admitting the need that these facts should exist, why does He ask these men to recount them? Why does He bid them go back again over those painful, thorny steps which they have just trod, and view again those agonizing scenes, and recall the mournful words? Before we answer the question, let us ask another: *Why did these facts, so momentous, influence so few?* Why was not Palestine convulsed morally as well as physically by the mighty earthquake when Christ died? Why are these facts, palpable before men, thrusting themselves upon their vision and into their thoughts day by day, so powerless now? A hint toward the solution of this inquiry I find in this question of Christ: "What things?" And, first of all, I recognize the fact that He would *fix their attention* upon the events that have been transpiring. We must distinguish between the mere open eye upon which passing objects paint their unnoticed outline, and the observing eye. We must distinguish between things which are just seen and then dismissed, and those which are retained by voluntary effort. Now mark, in these men's words, the indication that that which has transpired is about to disappear. Mark the evident bewilderment of the men, and their preoccupation with their own anxieties. They had been His disciples; they had heard His words; wondrous visions had been framed of His coming kingdom. But they had seen with consternation and dismay that procession up Calvary, and the bleeding Saviour seemingly yielding to the powers that were arrayed against Him. In the torment of anxiety and fear, no wonder that the eye should grow dim and fail clearly to discern the outlines of scenes that were transpiring; in the swift rush of events, and loud outcry of voices; in the jostling of the swaying crowd; in the mockery of those who cried out, "He saved others—Himself He cannot save;" "If He be the King of Israel, let Him now come down from the cross"—each of these words wrenching their souls with new agony and dismay—it is not wonderful that they should have faintly seen that which transpired. But they had not only faintly seen, they were now about to dismiss it all by voluntary effort. "We trusted that it had been He who should have redeemed Israel."

"We trusted, but we trust no longer; we had hoped for redemption, but that hope is vain. True, there was a faint reawakening of anxious desire, a passing dream of hope, as the women came and told us they saw a vision of angels, and the body was gone; but our brethren went and saw that the tomb indeed was empty, but Him they saw not." With these last words, they were ready to close the doors of the past, and turn away finally from memories that could only bring pain. We have at least partial power to do this. We may not have power absolutely to banish them beyond the possibility of return, but beyond the possibility of our voluntarily recalling them. An analogy seems to exist between physical and mental phenomena in this respect. Scientists have directed our attention to the fact that when we have seen an object, if we suddenly close the eye, the image remains for a little time before us, gradually passing away; and, from some circumstances, it would appear as though the image were impressed, whether we perceive the object or not. Hugh Miller tells us, in one of his works, that once, when recovering from a delirious fever, visions began to unfold themselves before him, and, among others, a water-fall in a deep glade crept out with clear distinctness. For a time it seemed novel, but at length he recognized it as part of a scene that, at the time of its occurrence, had roused but little interest, and seemingly had entirely passed from his mind. He now had thrust upon him what was beyond the power of voluntary recall, having been dismissed as valueless. It seemed to have been totally gone, yet disease somehow had jarred open the door in that hidden chamber of memory, inaccessible to his will, and unbolted it. The things we think and say, and that come to eye and ear, seem to make their independent record on the scroll that shall be unfolded at the last; and, though we dismiss them, we do not shut them from, but within us, and close up their testimony until the final seal be broken. The earth is not obtrusive: as "Jesus of Nazareth passeth by," so the earth passes by perpetually, with its parabolic scenes. As every week is ended, God says to us: "Here endeth this lesson." The lesson may have been studied and learned, or folded up and laid away unread. As the image upon the eye, so the mental image seems to wait for a little time that it may be taken, that its outline may be noticed and gathered into the treasury of our available resources for thought and action. But thousands of men, immersed in business, bewildered in the din and clamor of the world, absorbed in pleasure, lie like stones on the bottom of the stream. The waters flowing over them are dropping seeds for future fruitage; but upon the dead stone they fall without power to vegetate. They lie as dead men in the midst of living events, and get no lessons from them. They are blind, even with an open eye; they hear dully and dismiss quickly. To them Christ speaks: "Having eyes, ye see not; having ears, ye hear not; and your hearts are closed." This was the reason why many men in Christ's day did not see—because they would not retain, or seek to retain, the memory of the events that were presented clearly to them. Facts pressing upon them, like ropes held out to the drowning, were simply thrust aside, while they swam

onward. Christ, therefore, would fix the attention. These men are about to dismiss the subject of their thoughts. He calls it back. "What things?" They have fallen into mere musing, mere droning over the past. He brings them back to active memory and active study again.

In the second place, He asks them, "What things?" that, in recounting, they may PERCEIVE THE RELATIONS OF THE EVENTS NARRATED. This is the greater part of knowledge. The mere mob of motley transactions that are flowing before us in the world, cannot, as such, be of service to us. He who would learn from nature, must study the order of nature—must bind up like with like, and study the dissimilarities of things that differ. He who will fairly study Christianity in the earth, must take the dominant facts of Christianity, and impartially weigh them in their relations. Christianity must be contrasted with error, in the whole breadth of each. Things that are alike must be noticed and marked out, as the algebraist strikes out, from the two sides of an equation, elements that correspond, retaining only those that differ. The accidental must be distinguished from the necessary, the formal from the essential; and so a broad and impartial vision must measure the outlines. Compare the godly man with the ungodly, and when you have sifted the two, and so reached radical character, how much is left in the godly man, and how much is left in the ungodly? These are the inquiries with which you have to do. In the history of Christianity as a force among nations—socially and governmentally—in the historic development of doctrine, and its bearings on life—in the history of individual churches—it is the question for men fairly to consider: What are the facts, the residuary facts? So comes the "conclusion of the whole matter."

It is the question for these disciples also. The great throng, Pilate, Herod, the chief priests—disturbed from their daily thoughts only for a little—have drifted away again upon the tide. Doubtless they were startled for a time by the earthquake, and the mid-day darkness. The birds hide themselves from the thunder-cloud; but when the light begins to creep out from its edge, it brings a faint twittering, and then the stirring of the limbs, and soon the whole forest is full of voices and the air of fluttering wings. So earth was soon full again of the rush of traffic and the clatter of tongues, and, through all Palestine, the wave of earthly life had submerged this narrow event, hiding it from sight or blurring the outline. These disciples had not forgotten, but remembered confusedly and in fragments. They must pass the whole in review, in broad vision see the relation of part with part, lest they lose the benefit of the lesson which has been given them. There are two difficulties in attempting fairly to weigh facts. One is, the *disposition to prejudge*—to test history by theory. These men had a theory. It was perfectly clear to them. God had not given it to them; intuition had not disclosed it; but they had concluded it—they were sure that, when the Messiah should come, He would be a triumphant Saviour; that He would march boldly into Jerusalem, lay His hand upon the sceptre and throne, and the Roman power dissolve before Him. This had not been. They had seen

Him hang pale and lifeless upon the cross, and consigned to the tomb stark and dead. How could He be the Messiah? The matter was disposed of in their minds.

How many come to the study of Christianity in like manner. Dr. Schenkel proposes to write a description of Christ. He begins with the proposition that, so far as the statements of the gospels purport to be a record of the supernatural, they are not to be received; for the supernatural is not to be believed. Omitting this element, he proceeds to write the history. It is as though a man, with his thermometer numbered only down to zero, should attempt to record the winter. He begins thus: "We record only changes of temperature down to zero; our thermometer stops there; hence, all allegations of a temperature below that point are fictitious." Suppose a man should propose to correct the views of the world as to the qualities of rain-water. Let him gather that which drips from his asphaltum roof, and studying its qualities, frame his new teaching accordingly—that rain-water is grimy in color and tarry in taste. Only where all roofs are asphaltum, and no man goes beyond his doorstep, can he persuade the people that pure water cannot have come from the clouds, because it is pure. Much history is written to prove or advance a theory. Scott, as a British subject, wrote Napoleon a demon. Abbott pictures him almost a saint. Perhaps, through the convex and concave lens together, a true outline may be had. As the writer goes through the great dust-heaps of the past, unconsciously, by a kind of elective affinity, that sticks to him which accords with his own theory. Thus men go through the Bible, and come out all covered with the texts that agree with their particular doctrine; they emasculate the Bible; instead of measuring themselves by it, they measure it by themselves. Now, these men refused to believe in Christ's resurrection. They would not accept it as a conclusion from the circumstances that had transpired, because it did not meet with their theory.

A second difficulty that lay in their way is a common one. With half glimpses, and a confused idea of facts, they had begun "reasoning together." This is almost instinctive. Men get two facts of a case, and presume a third; and, upon the two facts and a presumption, go to work to build a conclusion. Here is a surveyor who wishes to measure the height of yonder tree. He measures the base-line; he knows the tree is perpendicular, and so has a right-angle; now, he guesses at the angle from here to the top of the tree, and on these data seeks to find the height of the tree. Will he ever get it? Science offers us two or three data; to these known, we add certain unknown quantities, counting them as also known, and so set off to map out the heavenly spaces. These men had a part only of the facts, and they had begun at once to draw general conclusions. There was a fairer way. They remembered Christ's words—they alluded to them. They remembered the event of the crucifixion, and that three days had transpired, and they had heard the words of the women, that He was gone from the tomb. Did they count this a mere vision of enthusiasts, who, by reason of their femininity, might be supposed to

be peculiarly imaginative? Still, it was confirmed by their calmer brethren. So far as the testimony went, it was all in the direction of fulfilment of His word. It was no time to deny or surmise, but rather to hope and wait and watch. Philip said to Nathaniel, when he asked, "Can any good thing come out of Nazareth?" "Come and see."

So far as the facts you have seen go, do they point to the truth of Christianity? Do not pause at that point to argue, much less to deny, but, if you would have confirmation, "come and see." It is God's own method.

Once more. It was NOT SUFFICIENT FOR THEM SIMPLY TO THINK OVER the facts—they must also SPEAK them. Now, this may at first seem strange to us; but consider how vital is the relation of human speech to the development of character, and to self-acquaintance. Speech is one of the loftiest of the faculties of man. Homer distinguishes him from the brute creation as "voice-dividing man." Speech! It is the message of soul to soul; it is more wondrous than any electric flash, and more inscrutable in its works! It uncovers the soul that speaks and the soul that listens. By His words, Christ caused the "thoughts of many hearts to be revealed," here as elsewhere. Much of the thinking in this world—that which men call thinking—is mere musing; which, as Dr. Alexander has well said, "differs from thinking as pacing one's chamber from walking abroad." Men live too much in feeling and fancy; they ruminate—grinding up the past without tasting it. They look sometimes into their own hearts, but as one looks upon the molten metal in the furnace—a boiling, bubbling, glowing mass. They do not pour out the contents into moulds. They do not bring out their hopes and look at them in the sunlight. They do not like to draw personal conclusions—to take inner and outer facts, and lay them side by side. If thoughts well up out of the depths, asking to be known, they are pressed back unrecognized, lest the sun may reveal their deformity. A little child most easily learns its lesson by uttering it aloud; expressing seems to give it body for remembrance. You know how, when a grief has been almost banished from the soul, the effort to tell over the story will make the tears flow afresh. Speech tears away the veil of growing forgetfulness. Christ said that "the words that proceed from a man, these defile him." In the word, the formative thought becomes positive fact. Words uncover our inward imperfections, and bring them to a crucial test. The painter fancies his ideal perfect, but the canvas reveals its faultiness. Men fancy they know the Bible from end to end; yet they cannot recount a single parable that Christ uttered, nor give correctly the faintest record of Christ's life. With the Bible open before them, they glance over it carelessly, turn from it with less distinct thought than from a daily paper. They deal with the book of God's reckoning as they dare not deal with their day-books and ledgers. Is it sufficient for them to scramble over the confused mass of figures upon the page, neither discerning nor reckoning, and conclude that all will be right at the end of the year? Yet thus they deal with the mighty facts of God's universe, present and historic, that have relations to them, and will have their revenge by-and-by. State your thoughts

concerning Christianity. "What think ye of Christ?" Ask yourselves and answer; put your thoughts into form; utter them that you may know them. It will be a poor plea, when you are at last confronted with the facts about you, to answer to their charge: "I do not remember; I have never read; I have no clear conception." If you have not a clear conception, then get one. Think, if you be a thinking creature; decide, if you be a creature with a will; act, as a reasonable man, subject to the law of God that is mightier than you.

We see now the process by which Christ leads these men out of their bewilderment into perfect light. The facts were all accessible, but, though within reach, they were not grasped, and would soon have been swallowed up in forgetfulness. He calls up again these flitting forms and sets them in array; and beside them sets a prophecy uttered four hundred years before, and shows them how, item by item, it corresponds with these. He goes farther back, from Malachi to Isaiah, and from Isaiah to David, and from David to Moses. He sets a torchlight on every hill, until their wondering eyes look back along the pathway to the gateway of Eden, and they see the glowing words, "The seed of the woman shall bruise the serpent's head;" "It shall bruise thy head, and thou shalt bruise his heel." They understand now the gigantic conflict which has transpired, and that from it the Messiah must come forth, "having trodden the wine-press alone," with garments blood-red, to lift His sceptre over a redeemed universe, His bruised heel upon the crushed head of the monster. Their hearts burn within them; they longed for the truth, and now, the truth being come to them, their hearts are aglow, and they constrain Him to abide with them. They have learned the lesson —their faith is confirmed. He is known to them, and vanishes from their sight. This method in the revelation of Himself to a soul, commends itself to reasonable men; proceeding from facts to conclusions—from the known to the unknown—from the natural to the supernatural. Calm, cool, sedate throughout, there is no flurry of the pulse nor quickening of the step. He leads them cautiously and securely, and at the last they stand upon the Rock. O my friends! Christ is no phantom of the Gnostics. Christ is not the mere man of the Socinians—dead and unrisen; but the living Christ, the Son of God; dead, and alive again—yea, alive for ever more. He calls Himself a "stone," the very symbol of the solid and actual—a "stone of stumbling" in every man's way. They cannot absolutely ignore it or evade it. If they will not take it as the corner-stone upon which to build, they will fall upon it, and at last it will fall upon them and grind them to powder.

May God give you grace to grapple with these imperative facts; to think, to reason, to conclude, to believe, and so to lay hold upon that Hope which is "as an anchor of the soul, sure and steadfast, and which entereth into that within the veil."

A Baccalaureate Sermon

THE MATERIAL DECAYS—ONLY THE SPIRITUAL ABIDES.*

By T. D. Witherspoon, D.D., LL.D., First Presbyterian Church, Louisville, Ky., Moderator of the General Assembly of the Presbyterian Church in the United States.

The grass withereth, the flower fadeth; but the word of our God shall stand forever.—Isaiah xl., 8.

With this fortieth chapter of his prophecy Isaiah enters upon a new and hitherto unrivalled department of his prophetic work. Up to this point his ministry has been one of wrath. He has stood, like a prophet of evil, rehearsing the long catalogue of the nation's sins and denouncing the judgments of God as the penalty. But with the opening of this chapter a new era has dawned upon his inspired vision. To his far-reaching sight the Babylonian captivity appears as an already accomplished fact. The vials of the divine wrath have been poured out. The chosen people are groaning under their hard bondage to the Chaldeans. The pitiful cry of the "captive exile hastening to be loosed" has come across the desert waste; and now the prophet of wrath has been transformed into a minister of consolation. A divine voice has fallen upon his ear saying, "Comfort ye, comfort ye my people." The Boanerges of the earlier prophecies has been converted into a Barnabas. The stern face is illumined with the glow of hope, as, beyond the long weary night of the coming captivity, the "seer wrapt into future times" catches the radiance of the bright morning of the restoration.

The language of the context is in the highest degree poetic and figurative. The prophet stands in vision upon some height overlooking the wide waste of desert which stretches between Chaldea and the Promised Land. As he meditates upon the seemingly insuperable difficulties in the way of the restoration of the chosen people, he hears a voice, apparently addressed to unseen agencies around him, saying, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Then the same divine voice addresses him, saying, "Cry," that is, "utter your prophecy of the restoration." But the prophet does not know what to cry. He looks over and thinks of the might of Babylon, of the helplessness of God's people, and of the consequent strength of the chains of captivity. He sees no hope of release, and so, in his bewilderment, he exclaims, "What shall I cry?" What ground of hope is there that the enslaved people shall ever be free? What can I say that will be anything more than a mockery of their despair? The divine

*For the general plan of this sermon, as well as for many of its leading thoughts, the author is indebted to the torn fragment of a printed discourse which passed under his eye many years ago, the authorship of which he has never been able to ascertain.

answer to this despondent inquiry is found in the words of the text: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

Viewed in its immediate relations to the context, therefore, the "flesh," which is grass, is the vast population of the Babylonian empire. The "goodliness thereof," which is the flower of the grass, is the pomp and pride of the Babylonian civilization. The "word of the Lord" is that prophetic word of the future glory of Israel and her Messiah-King which seems to have found a grave of oblivion beneath the rank, overshadowing growth of Babylonian empire.

Here then, in its primary and proximate signification, the text illustrates for us on a grand and imposing scale the two lessons which it will be my aim to-day to impress upon you: the decadence of all that is simply material and earthly; the stability of that only which is spiritual and divine.

I. Let us look at the necessary decadence of all that is simply material and earthly. The world had never looked upon a more splendid civilization than that which greeted the eye of the prophet as he looked down in vision upon the great empire of Nebuchadnezzar For a thousand years Babylon, the ancient and honorable, had been the seat of empire, but under her present sovereign she had risen to a glory and renown of which her founders had never dreamed. Nebuchadnezzar, following in the footsteps of Nabopolassar, his illustrious father, had extended his empire by conquest until he was in fact as well as in name "King of Men." Northward he held all Assyria in subjection, and reigned to the limits of the frozen zone. Southward he had subjugated Egypt with its vast empire, and reigned to the limits of the equatorial belt. Tyre, with all her world-wide commerce, was his vassal, and so his name and fame had been carried to the remotest borders of the great west. This vast empire it was now the ambition of Nebuchadnezzar to consolidate and unify. For this purpose he had opened long lines of communication between its remotest parts. Canals, one of which was five hundred miles in length; highways across the great deserts connecting with the hills of Arabia and the Mediterranean Sea, with caravansaries, fortified garrisons, wells of water, etc., at all needed points; walled cities along the great thoroughfares as storehouses and resting-places for man and beast—these were amongst the wise provisions for bringing the people of various nationalities and races into the cordial relations of mutual interchange and commerce. But the purposes of the great conqueror went further than this. To give stability to his empire he sought to bring about an amalgamation of all the races and a unification of all the religions within his realm. This was the significance of the image of gold which was set up in the plain of Dura, and which all were required to worship on penalty of being thrown into the furnace of fire. It was the symbol of a national religion, the representative of a state creed. Its aim was to bring the influence of a common religious

doctrine and worship to consolidate and strengthen the bonds of common nationality. Thus it was the aim of Nebuchadnezzar to lay deep and broad the foundations of his empire, and to perpetuate to remotest generations the splendid civilization that was flowering under his peaceful and prosperous reign. Who that looked upon great Babylon, "the golden city," "the beauty of the Chaldees' excellency," "the glory of the kingdoms," "the praise of the whole earth;" Babylon with "its glory of walls, of palaces, of temples, of hanging gardens, of canals, of quays, of tunnels, of bridges, of commerce, of treasures, of armies, of domains;" Babylon, with its sixty miles of circuit, with its triple enclosing walls, with its hundred gates of brass, and its invincible soldiery, could have believed that in a few short years all this might would be broken and all this glory laid in the dust. And when, in obedience to the divine voice, the prophet declared all this might and all this glory to be but as the evanescent and fading flower, you and I, if we had been present, would have looked upon him as some misanthropic churl. And when in sublime apostrophe he addressed the imperial city, saying, "Come thou and sit in the dust, O virgin daughter, Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans, for thou shalt no more be called delicate. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of the kingdoms," we should have smiled at the absurdity of so baseless a prediction. And yet, what were the real facts in the case? Within less than forty years from the time to which the prophet alludes the city was captured and pillaged, the seat of government removed, and the empire distributed amongst the conquering allies. The glory of Babylon was as a fading flower, and to-day the virgin daughter has for ages been sitting in the dust. Only here and there a mound of rubbish remains to mark the spot where once stood the imperial city that bade defiance within its triple walls to the blight alike of change and time. Well might the prophet say, as he looked upon the melancholy spectacle of evanescence and decay, "All flesh is grass, and all the goodliness thereof as the flower of the field."

We descend the stream of time for seven centuries and we find ourselves beneath the shadow of another great monarchy, that of another imperial city, which, securely enthroned upon its seven hills, has proclaimed itself the "Eternal City," and so proposes forever to rule the world. It has the elements of a still higher and apparently more durable civilization. Instead of massive walls of brick and stone it has for its protection its Roman *castra*, its movable walls of living soldiery, which in invincible legions forever guard the Eternal City. Instead of the image of gold, representative of a single religion of state, it has the Pantheon, the temple erected to all gods, the symbol of a religious toleration that is at once world-wide and indiscriminate. Instead of the rude but colossal statuary, and the inartistic though imposing hanging gardens of the earlier civilization, we have in Rome that wondrous wealth of art-creation which in sculpture and painting, in poetry and music, has been the admiration of all succeeding ages.

Here was an empire vaster even than that of Babylon. Here were principles of government far more liberal, looking far less to the autocratic power of the sovereign and far more to the individual liberties of the subject and the development in the citizen of the highest type of personal character. Here, therefore, the principles of solidarity of empire seemed to have found their fullest and freest expression. To one looking upon this Roman culture in the day of its highest efflorescence it would have seemed as if this must be the final, as it was unquestionably the dominant civilization of the world.

When, therefore, the apostle Peter, sitting under the shadow of this great empire, lifted up his voice, and applied to it the same words that Isaiah had applied to Babylon in the day of its might, comparing all this splendid civilization to the withering grass and the fading flower, you and I would have said, had we been present, "Vain prophecy! other things may perish; Rome must endure." This splendid civilization cannot be as "the grass, which to-day is and to-morrow is cast into the oven." And yet what was the sequel? A few brief years of fading glory, and Rome, with all her might and all her culture, lies prostrate in the dust. Hordes of northern barbarians have swept over her classic fields. Her invincible legions have been conquered. Her eternal city has been ravaged. Her noblest people have been carried into slavery. Her sceptre is departed. Her temples, her palaces, her halls of literature, of science and of art are all in the dust. Again the divine oracle has been vindicated. The flesh has been proven to be but grass and all the goodliness thereof but as the flower of the grass. This second civilization, like the first, was of the earth earthy, and hence it has passed away.

Eighteen centuries have passed, and we find ourselves to-day in the midst of a civilization as much more splendid than that of Rome as the latter was superior to that of Chaldea. In all that constitutes true greatness; in all that is at once beneficent and beautiful; in liberty, in philanthropy, in literary and æsthetic culture, in adventure of science and perfection of art, there seems scarcely anything more to be desired. Humanity seems at last to have attained its goal. Culture is in its richest and most perfect flower. We are ready to say, "Surely this is the final and consummate civilization of our race. Surely it shall not wither like that of Babylon or Rome!"

And yet, as we sit to-day amidst these free institutions, in this land of untold wealth and resources, where every man is a freeman, and every freeman a king, the question spontaneously arises: Shall this splendid civilization of the nineteenth century endure or shall it pass away? A thousand years hence shall men sit amidst its ruins, and with the zeal of the antiquarian study its relics as they now do those of Babylon and Rome? Has it any elements of durability that its forerunners had not? The answer to these questions will be found in the answer to another, namely, whether this civilization shall root itself simply in that which is material and earthly, or whether it shall be permeated and transfused by that which is spiritual and divine? For amidst all the decadence and ruin of the past, there has been ever that which

could not perish, which was not subject to change, and which had the power of communicating its own permanence and stability to all that came under its influence.

II. This brings us to consider the second thought of the text, the stability of that which is spiritual and divine. "The Word of the Lord" is a comprehensive expression for that great system of inspired truth which has been given by revelation from God, and especially for that portion of this revealed truth which constitutes its germinal principle, namely, the revelation of the great method of redemption through Jesus Christ. This was the Word spoken by the ancient prophets, and this is the Word which, as Peter declares, is now by the Gospel preached unto us. It is this Word which the apostle by a beautiful figure characterizes as the "incorruptible seed which liveth and abideth forever." Other things undergo mutations and changes, but it abides ever the same. It has also this marvellous property, that it communicates the elements of its own stability and permanence to all that comes under its influence. It is thus like a seed cast into the soil, which takes up inert matter, incorporating it with itself, and thus imparting to it the life which is immanent in itself. Of this life-containing, life-imparting power of the Word of God we may find beautiful illustration in the history of the decline and fall of the empires to which we have already referred. Look first at Babylon. Is there anything that shall survive the wreck and ruin of the imperial city? Yes, there is a captive people, downtrodden and despised, toiling as slaves in the erection of the splendid architectural monuments of Nebuchadnezzar's reign. In the Assyrian paintings and sculpture that are now in the British Museum you may recognize them by the peculiar lappet and muff. There they are, drawing the splendid obelisks along the canals like draught-horses, or carrying the immense stones to the summit of the lofty walls. Few and feeble apparently they are, overshadowed by the countless hosts of Chaldea. But they are believers in the Word of the Lord. That Word has, as an incorruptible seed, found a lodgment in their hearts. It has imparted to them its own immortality. Babylon that rejects this Word shall perish, but Israel that believes it and lives upon it shall survive; and this day not only does that Jewish people that clung with unalterable devotion to "the Law and the Prophets" still exist in a distinct nationality all over the globe; but in a still higher sense the true Israel, that which was the kernel within the shell, still abides in Christianity. The outward husk has perished, but the inward and spiritual germ has entered upon a higher and more glorious stage of development. Of all the pomp and pride of Babylon only that survives to-day which allied itself with the ever living Word of God, the "incorruptible seed which liveth and abideth forever."

That which we have seen to be true in this respect of Babylon was equally true of Rome. The eternal city was "laid on heaps," but forth from the ruins came Christianity in all the beauty of undying youth. The Vandals that destroyed everything else, had no power over it. Nay, in the breasts of the very slaves whom they bore to their northern homes, they carried this incor-

ruptible seed. The religion of the slave conquered the master; and hence came that hardy type of Celtic and Saxon Christianity which made the north of Europe the seed-bed of the Reformation.

Here then is that miraculous power to which the apostle refers when he speaks of the believer as "being born, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." Our Lord with marvellous power of illustration traces for us in three successive parables the process by which this life-imparting energy is exerted upon the world. First in the parable of the sower he shows us the Word as a seed sown in an individual heart, bringing all the soil of the heart into assimilation with itself, and thus springing into "the blade," and "the ear," and the "full corn in the ear," of a mature and healthful individual life. Then in the parable of the tares the individual heart, which was before the soil, becomes, as pervaded by the new and energizing life of the indwelling Word, itself a seed, sown in the Church as the soil, by its influence to mould and vitalize all the social elements about it. And then the community of believing hearts, thus vitalized and moulded, becomes itself, in the parable of the mustard-seed, a seed sown in the world as its soil, to draw into vital union with itself all that would otherwise be evanescent and transient.

There are preserving salts which, taken up into the pores of the frailest grass and the most delicate flower, do, as it were, transfigure them in their beauty and so preserve them forever from decay. And thus the religion of Christ has power to give immortality to that which is most fleeting and evanescent. It lays its wand upon that frail flower of physical beauty which lasts but for a day and it transforms it into the undecaying beauty of the resurrection. It enters into the pulses of youthful ardor and enthusiasm, and makes them beat high and warm in pursuits that can never be interrupted and from motives that never pall. It lifts ambition to a higher plane. It gives to all the activities of the soul their normal and healthful development. It brings the favor of God which is life, and His loving kindness which is better than life. It bestows upon the soul an inheritance incorruptible, undefiled and that fadeth not away. And what it does for individuals it does in a certain sense for nations also. It lies at the basis of all assured national life. When therefore we look at the tendency at the present time to exalt the material at the expense of the spiritual; when we see the tendency of the scientific world to drift away from the safe moorings of religious faith, it is time for every patriot as well as every Christian to be filled with anxiety and concern. Let me remind you, young gentlemen, that the foundations of this nation were laid in faith and prayer. All the prosperity to which it has attained it owes to those heroic men of a former generation, who drew the inspiration of their sagacity, their courage, and their endurance from the pages of inspired truth. So long as we imbibe the same spirit, and shape our lives by the same inspired ideals, this country with its splendid civilization will survive. Let the atheistic materialism, which is seeking to supplant Christianity, become the dominant influence in this

country, and Ichabod is written upon all our institutions. The fate of Babylon and of Rome will be ours. The nation and kingdom that will not serve God shall perish. It shall be "turned into hell with all the nations that forget God."

Allow me in conclusion to press some practical thoughts upon your attention. And first let me impress upon you the importance of that which is spiritual and permanent as distinguished from that which is material and must perish in the using. The wealth, the honors, the pleasures of this world are valuable in their place. They are amongst the good gifts of our Heavenly Father, which are not to be contemned; but they are always to be held in subordination to those higher gifts of His Spirit which enrich the soul for eternity as well as for time. Finally let me entreat you as you go forth from these walls to bear with you and maintain through life a reverent devotion to the Word of God. Be not moved by the sneer of the skeptic, or the cavil of the agnostic. The Bible has outlived a hundred generations of skeptics and cavillers. It will outlive a hundred more. Subject your lives to its sacred influence. Imbibe its sublime spirit. It will enable you to use the world as not abusing it. It will enable you to transmute the perishing wealth of this world into the pure gold of a treasure in the heavens that fadeth not away. It will irradiate and beautify your life; it will transfigure and glorify your death; it will "preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ."

The Perishing and the Enduring (Isaiah xl., 8).—The question for all of us is, "What is the object of my thoughts, my hopes, my affections, my conduct? Is it this perishing life which must soon have vanished like a dream, which is so perpetually changing? Or, is it the unchanging, the eternal Word which liveth and abideth for ever?" Let each ask himself, "Am I groping after shadows which dissolve under my very touch? or, am I grasping, or at least honestly trying to grasp, the alone imperishable? Am I laying up for myself, 'treasures upon the earth where moth and rust do corrupt and where thieves break through and steal?' Or, am I laying up for myself, through the atoning blood, through the mighty grace of the Redeemer, 'treasures in heaven where moth nor rust doth corrupt—where thieves do not break through nor steal?'" That great question, that question of questions between the temporal and the eternal—between the attractions of this world and the solid claims of the next—between the grass that withereth and the flower that fadeth, on the one hand, and the Word which shall stand for ever, on the other—must be answered. It can only be answered by every man in the sanctuary of his own heart and conscience as he makes his brief journey across the fields of time towards the gate of the eternal world.—*Canon H. P. Liddon, Episcopal.*

THE JOY OF THE HARVEST INAUGURAL.

By Rev. Charles H. Spurgeon (Baptist), London.

My soul desired the first ripe fruit.—Micah vii., 1.

The nation of Israel had fallen into so sad and backsliding a condition that it was not like a vine covered with fruit, but like a vineyard after the whole vintage has been gathered, so that there was not to be found a single cluster. Not one righteous man could be found, not one to be trusted or found faithful to God. The whole state had become like a field that has been closely reaped, in which nothing remains but the stubble; like a vineyard that has been completely stripped, in which there remains no vestige of fruit. The prophet, speaking in the name of Israel, desired the first ripe fruit, but there were none to be had. The lesson of the text, as it stands, would be that good men are the best fruit of a nation; they make it worth while that the nation should exist; they are the salt which preserves it; they are the fruit which adorns it and blesses it. Pray we, then, for our country, that God will continually raise up a righteous seed, a faithful band, who, for His name's sake, shall be a sweet savor unto God, for whose sake He may bless the whole land.

But I mean to take our text out of its connection, and use it as the heading of a discourse upon *ripeness in grace*. I think we can all use the words of Micah in another sense, and say, "My soul desired the first ripe fruit." We would not be merely the green blade, we desire to be the full corn in the ear; we would not merely show forth the blossoms of repentance and the young buds of struggling faith, but we would go on to maturity, and bring forth fruit unto perfection, to the honor and praise of Jesus Christ.

I. First, then, let us speak upon THE MARKS OF RIPENESS IN GRACE.

Let us begin with the mark of *beauty*. There is a great beauty in a fruit-tree when it is in bloom. Perhaps there is no more lovely object in all nature than the apple-blossom; but this beauty soon fades—one shower of rain, one descent of hail, one puff of the north wind, and very soon the blossoms fall like snow; and if they remain their full time, speedily, indeed, in any case, they must withdraw from view. Much loveliness adorns youthful piety. The love of his espousals, his first love, his first zeal, all make the new-born believer comely. Can anything be more delightful than our first graces? Even God himself delights in the beauty of the blossoming believer. "I remember thee," saith He, "the love of thine espousals, when thou wentest after Me in the wilderness." Autumn has a more sober aspect,

but still it rivals the glory of spring. Ripe fruit has its own peculiar beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects is superior. What a delicacy of bloom there is upon the grape, the peach, the plum, when they have attained perfection! Nature far excels art, and all the attempts of the modeler in wax cannot reach the marvellous blendings of color, the matchless tints of the ripe fruit, worthy of Eden before the fall. It is another sort of beauty altogether from that of the blossom, yielding to the eye of the husbandman, who has the care of the garden, a fairer sight by far. The perfumed bloom yields in value to the golden apple, even as promise is surpassed by fulfilment. The blossom is painted by the pencil of hope, but the fruit is dyed in the hue of enjoyment. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness." This consecration to God, this setting apart for His service, this watchful avoidance of evil, this careful walking in integrity, this dwelling near God, this being made like unto Christ—in a word, this beauty of holiness is one of the surest emblems of maturity in grace. You have no ripe fruit if you are not holy, if still your passions are unsubdued, if still you are carried about by every wind of temptation. If still, "Lo here, and lo there," will attract you to the right hand and to the left, you have not reached to anything like maturity; perhaps you are not even fruit unto God at all. But where holiness is perfected in the fear of God, and the Christian is at least striving after perfect holiness, and aiming to be conformed to the image of Christ, one of the marks of the ripe fruit is plainly present.

Another mark of ripeness which every one perceives in fruit, and by which, indeed, the maturity of many fruits is tested, is *tenderness*. The young green fruit is hard and stone-like; but the ripe fruit is soft, yields to pressure, can almost be molded, retains the mark of the finger. So is it with the mature Christian; he is noted for tenderness of spirit. Beloved, I think if I must miss any good thing, I would give up many of the graces if I might possess very much tenderness of spirit. I am persuaded that many Christians violate the delicacy of their consciences, and therein lose much of true excellence. Do you not remember, my brother, when you used to be afraid to put one foot before another for fear you should tread in the wrong place?—I wish we always felt in that same manner. You recollect when you were afraid to open your mouth, lest perhaps you should say something to grieve the Spirit?—I would we were always so self-diffident. "Open Thou my lips"—I am afraid to open them myself—"Open Thou my lips, and my mouth shall show forth Thy praise." An extreme delicacy concerning sin should be cultivated by us all. When the believer can listen to a song with a lascivious tone, and does not feel himself indignant, let him be indignant with himself. When he can come across sin and feel that it does not shock him as it once did, let him be shocked to think that his conscience is being so seared. I would give you for a prayer that verse from Wesley's hymn—

"Quick as the apple of an eye,
O God, my conscience make;
Awake my heart, when sin is nigh,
And keep it still awake."

Another mark of ripeness is *sweetness*, as well as tenderness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they were yet green. If pears and apples had the same flavor when they are but small as afterwards, I am sure where there are children, very few of them would come to their full development. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be found which will ultimately be removed. There are certain graces which are more martial and warlike than others, and have their necessary uses—these we may expect to see more in the young men than in the fathers; and they will be toned down by experience. As we grow in grace, we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of "Him whom having not seen we love;" we shall have greater delight in the precious things of His Gospel; the doctrine which, perhaps, we did not understand at first, will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deeper truths of our religion. We shall, as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are, as yet, very immature in heart. He who grows in grace remembers that he is but dust, and he therefore does not expect his fellow-Christians to be anything more; he overlooks ten thousand of their faults, because he knows his God overlooks twenty thousand in his own case. He does not expect perfection in the creature, and, therefore, he is not disappointed when he does not find it. As he sometimes has to say of himself, "This is my infirmity," so he often says of his brethren, "This is their infirmity;" and he does not judge them as he once did. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Only one other mark of ripeness, and a very sure one, is *a loose hold of earth.* Ripe fruit soon parts from the bough. You shake the tree, and the ripest apples fall. If you wish to eat fresh fruit you put out your hand to pluck it; and if it comes off with great difficulty, you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say, "I am ready to depart," when we are set loose by all earthly things; oh, then it is we are ripe for heaven. You should measure your state of heart by your adhesiveness, or your resignation, in ref-

erence to the things of this world. You have some comforts here; some of you have money, and you look upon them, and you feel "it were hard to part with these"—this is the green fruit; when your grace is mature, you feel that though God should give you even greater abundance of this world, you are still an exile longing for the better land. "Whom have I in heaven but Thee? There is none upon earth that I desire beside Thee." This is the mature believer's question. His song often is—

"My heart is with Him on His throne,
And ill can brook delay;
Each moment listening for the voice,
'Rise up and come away.'"

It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you further to earth; when your love to things below is subordinate to your longing for the joys above. Oh! it is sweet to sing with Dr Watts—

"Father, I long, I faint to see
The place of Thine abode;
I'd leave Thine earthly courts, and flee
Up to Thy seat, my God."

When we get to this in our very hearts, we are getting ripe, and we shall soon be gathered. The Master will not let His ripe fruit hang long on the tree. Thus, I have given you the marks of ripeness.

II. Briefly, brethren, let us notice THE CAUSES OF THIS RIPENESS. So gracious a result must have a gracious cause.

The first cause of ripeness in grace is *the inward working of the sap.* The fruit could never be ripe in its raw state were it taken away from the bough. Outward agencies alone may produce rottenness, but not ripeness; sun, shower, what not, all would fail—it is the vital sap within the tree that perfects the fruit. It is especially so in grace. Dear brother, are you one with Christ—are you sure you are? Are you sure your profession is connected with vital godliness? Is Jesus Christ formed within you? Do you abide in Him? If not, you need not think about maturity in grace; you have need to do your first works and repent, and turn unto Him. Everything between hell and heaven, which denotes salvation, is the work of the Spirit of God, and the work of the grace of Jesus. You not only cannot begin to live the Christian life, but you cannot continue in it except as the Holy Ghost enables you. That blessed Spirit, flowing to us from Christ, as He is the former of the first blossom, so is He the producer of the fruit, and is the ripener of it until it is gathered into the heavenly garner. Vitally endowed within you it must be. Your sacraments, your attendance at a place of worship, your outward bowings of the knee in prayer, these are all vanity and less than nothing, unless there be this vital sap of the inward spiritual grace.

The joy of the Lord is your strength, and the joy of the Lord is your perfectness. Still, brethren, the fruit is, no doubt, equally ripened, though not

as evidently so, by the shower and by the dew. All heat and no moisture, and there must be scarcely any fruit. So the dew of God's Spirit falling upon us; the constant shower of grace visiting us; and, what if I add, even the trials and troubles of life, which are like showers to us—all these teach us by experience, and by experience we ripen for the skies. Some fruit I have heard of, especially the sycamore fig, never will ripen except it be bruised. It was the trade of Amos to be a bruiser of sycamore figs; they were struck with a long staff, and then, after being wounded, they sweetened. How like to many of us! How many, many of us seem as if we never would be sweet till first we have been dipped in bitterness; never would be perfected till we have been smitten! We may trace many of our sharp trials, our bereavements and our bodily pains, to the fact that we are such sour fruit, nothing will ripen us but heavy blows. Blessed be the Lord that He does not spare us. We would be ripe even if we be struck again and again. We cannot be content to continue in our sourness and immaturity; therefore, we meekly bless Him that He will strike us, and make us ripe.

One idea I would correct before I pass from this—it is the notion that ripeness in grace is the necessary result of age. It is not so at all. Little children have been ripe for glory; ay, there have been authentic cases of their ripeness for heaven even at three years of age. Strange things dying babes have said of Christ, and deeply experimental things, too. "Out of the mouths of babes and sucklings" the Lord not only brings childlike praise, but He has "perfected praise;" or, as David has it, "Thou hast ordained strength, because of Thine enemies." Many an aged Christian is not an experienced Christian; for his experience, though it may be the experience of a Christian, may not have been Christian experience of an advanced kind. An old sailor, who has never left the river, is not an experienced mariner. An old soldier, who never saw a battle, is no veteran. Remember, it is in the kingdom of God very much as it is with God Himself, one day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity; but what I want to say is, that years without grace will produce no such maturity. The mere lapse of time will not advance us in the divine life. We do not ripen, necessarily, because our years fulfil their tale; grey hairs and great grace are not inseparable companions. Time may be wasted as well as improved; we may be petrified rather than perfected by the flow of years. Here it may be well to note that there is no reason why a young Christian should not make great advance towards this maturity, even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrephes. Jesus can lead you, my youthful brother, to high degrees of fellowship with Himself; He can make you to be a blessing even while yet you are young; I pray you aspire to the nearest place to Jesus and, like young John, lie in the Master's bosom.

III. Thus we have given you the causes of ripeness; briefly let me show you THE DESIRABILITY OF RIPENESS IN GRACE.

It is needful to dwell on this head, because many Christians appear to think that if they are just believers, it is enough. We do not in business think it enough if we barely escape bankruptcy. A man does not say, if his dear child has been ill in bed for years, that it is quite enough so long as the child is alive. We do not think, of our own bodies, that so long as we can breathe it is enough. If any one were dragged out of the Serpentine and life was just in him, we should not feel it sufficient to discover the vital spark and there leave it. No, we pursue the processes of resuscitation till the person is perfectly restored. To be just alive as a Christian is horrid work. It is a poor state to be in to be always trying to see whether we are alive, by putting the looking glass of evidences to the lips to see if there is just a trace of gracious vapor on the surface. It is a dolorous thing to be always groaning—

> " 'Tis a point I long to know,
> Oft has caused me anxious thought,
> Do I love the Lord or no?
> Am I His, or am I not?"

Yet too many are content to continue in this ignominious condition. Brethren, it is desirable that you should get out of it, and come to ripeness in grace by God's Spirit, for, first, ultimate ripeness is an index of the health of your soul. The fruit which under proper circumstances does not ripen is not a good fruit; it must be an unwholesome production. Your soul can surely not be as it should be if it does not ripen under the influence of God's love and the work of His grace. The gardener's reward is the ripe fruit. You desire that Christ should see of the travail of his soul and be satisfied; think you will he find that satisfaction in sour grapes? Is he to find his recompense in griping apples? No, sir; the gardener wants the mature productions of the soil, and he does not count that he has a return for his labor till he gathers ripe fruit. Let the Redeemer find ripe fruit in you. Say you with the spouse, "Let my beloved come into his garden, and eat his pleasant fruits." Endeavor to imitate her when she said, "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O beloved." Present yourself to Him, and may He present you to the Father, made meet to be partakers of the inheritance of the saints in light!

It is the ripe fruit which proves the excellence of the tree. The tree may bear a name in very good repute, but if the fruit never ripens, very soon the gardener will remove it from the orchard. The Church's repute among wise men is gained not from her raw and green members, but from her ripe believers—these are they by whose steadfast holiness those whose verdict is worth the having will be ruled. I would have men compelled to own that the Church is a goodly vine, and her fruit most pleasant to the taste.

To break the metaphor, the Church wants mature Christians very greatly, and especially when there are many fresh converts added to it. New converts furnish impetus to the Church, but her backbone and substance must, under

God, lie with mature members. We want mature Christians in the army of Christ, to play the part of veterans, to inspire the rest with coolness, courage and steadfastness; for if the whole army is made up of raw recruits, the tendency will be for them to waver when the onslaught is fiercer than usual. The old guard, the men who have breathed smoke and eaten fire before, do not waver when the battle rages like a tempest; they can die but they cannot surrender. When they hear the cry of "Forward," they may not rush to the front so nimbly as the younger soldiers, but they drag up the heavy artillery, and their advance once made is secure. They do not reel when the shots fly thick, but still hold their own, for they remember former fights when Jehovah covered their heads. The Church wants in these days of flimsiness and time-serving, more decided, thorough-going, well-instructed and confirmed believers. We are assailed by all sorts of new doctrines. The old faith is attacked by so-called reformers, who would reform it all away. I expect to hear tidings of some new doctrine once a week. So often as the moon changes, some prophet or other is moved to propound a new theory, and, believe me, he will contend more valiantly for his novelty than ever he did for the Gospel. The discoverer thinks himself a modern Luther, and of his doctrine he thinks as much as David of Goliath's sword. "There is none like it." As Martin Luther said of certain in his day, these inventors of new doctrines stare at their discoveries like a cow at a new gate, as if there was nothing else in all the world but the one thing for them to stare at. We are all expected to go mad for their fashions, and march to their piping. To whom we give place—no, not for an hour. They may muster a troop of raw recruits, and lead them whither they would, but for confirmed believers they sound their bugles in vain. Children run after every new toy; any little performance in the street, and the boys are all agog, gaping at it; but their fathers have work to do abroad, and their mothers have other matters at home; your drum and whistle will not draw them out. For the solidity of the Church, for her steadfastness in the faith, for her defense against the constantly recurring attacks of heretics and infidels, and for her permanent advance and the seizing of fresh provinces for Christ, we want not only your young, hot blood, which may God always send to us, for it is of immense service, and we can not do without it; but need also the cool, steady, well-disciplined, deeply-experienced hearts of men who know by experience the truth of God, and hold fast what they have learned in the school of Christ. May the Lord our God therefore send us many such; they are wanted.

FRUITFUL CHRISTIANS (ISA. v., 1).—Let us in calm meditation and inward thought now produce from our hearts sweet fruits of love and zeal and hope and patience; let us yield great clusters like those of Eshcol, all for Jesus and for Jesus only. Even now let us yield ourselves up to meditation, gratitude, adoration, communion, rapture. Let us spend the rest of our lives in glorifying and magnifying the ever-blessed name of our well-beloved whose vineyard we are.—*Rev. C. H. Spurgeon.*

EVANGELISTIC SERVICE

THE IRREVOCABLE OPPORTUNITY.

By Rev. J. E. Johnson (Episcopalian), in the Bijou Theatre, Philadelphia.*

And the door was shut.—Matthew xxv., 10.

The past is irrevocable. God Himself, be it said with reverence, cannot put us once more where we were a year ago, or roll the year back so that we can live it over again. The wheels of the chariot of time, it is said, have ratchets on them. The sun which rose this morning will never rise again. Time does not repeat itself. The past is gone forever. Yesterday, last week, last year—where are they? The poet answers, "With the years beyond the flood." "We esteem grains of gold worthy of toilsome search, we carefully treasure the smallest diamond, and we watchfully keep and plant and tend the grain on whose growth our support is depending for a coming year. Far more precious than gold and jewels and the seed-corn of an earthly food is time; and we shall realize it when time shall be no more." There is something appalling in the thought of being so in the hands of time as all men are, while we are utterly unable to comprehend it. "The great mystery of time, were there no other, the illimitable, silent, never-resting thing called time, rolling, rushing on, swift, like an all-embracing ocean tide, on which we and all the universe swim like exhalations, like apparitions which *are*, and then *are not;* this is forever a thing to strike us dumb. We have no word to speak about it." (Carlyle.) No mariner ever casts anchor in the stream of time. We may be shipwrecked but we can never be delayed. What we do in this life we must do as the opportunity presents itself, for we shall never pass this way again. In all the great cotton factories in New England there is an officer whose duty it is to pass through the various rooms of these vast edifices at stated hours in the night to see that all is well. At the far end of his round this officer finds an instrument which is placed there to act as a mute monitor of the way in which he may discharge his duty. At a particular moment a revolving wheel presents an opening through which a ball may be dropped. If the opportunity is not seized at the instant it will not present itself again and the unfaithfulness of the watchman will be known in the morning. Thus it is with the lost opportunities of life. The man at the switch falls asleep. The lightning express thunders by, and he awakes, with

*For three years the Rev. W. N. McVickar, D.D., and the Rev. J. E. Johnson have been preaching, alternate Sunday nights, in the Bijou Theatre, which is situated in one of the worst parts of Philadelphia, to non-churchgoers who pack the edifice in every corner. Testimonies as to the spiritual results of this work have been abundant. Pastors, missionaries, and laymen are continually bearing witness to the good which has been done. The sermon which we print herewith was written out from memory for the benefit of the readers of The Pulpit Treasury.

the flash of the locomotive light in his eyes, and the ground trembling like an earthquake beneath his feet, realizing to his amazement and horror that the switch is wrong, and willing to give all that he has if he could only get that moment back again. But it is too late. Time and tide wait for no man. The door of opportunity is shut forever. And thus it is with life, which is a great house with innumerable apartments, the doors of which close upon us, never to open again, as we pass through them.

There is a point of view from which this thought comforts us. If you have passed through afflictions; if you have known a season of trial; if you have just come out of intellectual or financial difficulties, you are glad that the past is irrevocable and that the door behind you is shut forever.

But, generally speaking, our thought of the past is one of regret.

> "Of all sad words, of tongue or pen,
> The saddest are these—'It might have been.'"

There are our lost intellectual or educational opportunities. What a different person you would have been had you given your spare hours to study instead of to pleasure or indolence. But now it is too late. The door is shut. There is a great gulf between the educated and the illiterate which is as wide and as deep as that of which we read in the parable of Dives and Lazarus. Then there are our lost opportunities of usefulness. We save up our money for a rainy day, but the saddest thing in the world is not an impecunious old age; it is an opulent old age that has brought its money by every open door of usefulness, that has neglected every opportunity of using its wealth for the glory of God and the welfare of our fellow-men. The "Coal Orders" of the various Trust Funds of Philadelphia are valid only until the first of April; if you, through ignorance or carelessness, have retained them in your possession until after that date, you have felt as that man ought who has kept his money until it is too late to do any good with it; until everybody is dead and gone whom he might have blessed by its use. Again, there are our lost opportunities of restitution and apology. We neglected to return to some one, while he was alive, that of which we had wronged him, and now it is too late. We remember harsh words and cruel deeds of which we were guilty towards those who are dead and gone, and we would give the world to have those loved ones back again, if but for a moment, to tell them how bitterly we repent, but it is too late. Once more, we would gladly wipe out the record of our innumerable violations of God's laws; we would recall the long line of our sins, but it is impossible. We can never be just what we should have been had we not done those things which we ought not to have done. The boy whose father bade him drive a nail into a favorite tree every time he disobeyed him and then permitted him to draw one out for each virtuous action was found one day at the tree, out of which all the nails had been drawn, in tears. When asked why he wept, he replied: "The nails are gone, but the ugly holes are left and spoil the beauty of the tree." The hateful scars of old sins are ineffaceable. We sometimes talk about "wild oats" as though a crop of them were rather a preparation for the future

sowing of good grain. It is a false, a pernicious notion. Whatsoever a man soweth, that shall he also reap. A reformed man is a damaged man. It is far better to grow up in the nurture and admonition of the Lord.

But although we cannot undo our sins, we can at least prevent them from utterly undoing us. We can turn to God in true penitence and lay hold on Him in Jesus Christ. But, finally, sometimes even this door is shut and we find, like Esau, no room for repentance. Early in life we are drawn towards the Ark; later on our hearts are hardened and we discover when it is too late that the door is shut. (Instance the case of Dr. Judson's infidel class-mate whom he found in after years dying at a hotel and to whom he preached Christ. He would have repented but he felt that it was too late; he had sinned away his day of grace; the door was shut. This bears upon the subject of death-bed repentences. . . .)

And now, it may be well to inquire, why is it that some men are always too late—at the depot, bank, post-office, everywhere? There is a class of people who are always missing the greatest good fortune by being just a little too late. And there are those who find the door of salvation shut. Why is it? What is the reason? They start too late. James the III. proclaimed an amnesty to all Scotch chiefs who should submit before the 31st of December of a particular year. McIan, the bravest and proudest of them all, was determined that he would be the last to take the oath and so did not start from his glen until two days before the expiration of the amnesty. He was delayed by a storm and arrived in time—to be executed. Such is the risk which those run who delay their acceptance of that amnesty which the King of kings has offered us through His Son.

You say, perhaps, that this is a harsh doctrine. But it is not my doctrine, and it is not I who shut the door. Noah preached for years and exhorted men to come into the ark, but they refused, and in the hush of that last night before the flood "God shut to the door"—not Noah. Their quarrel, then, was with God and not with the preacher of His righteousness.

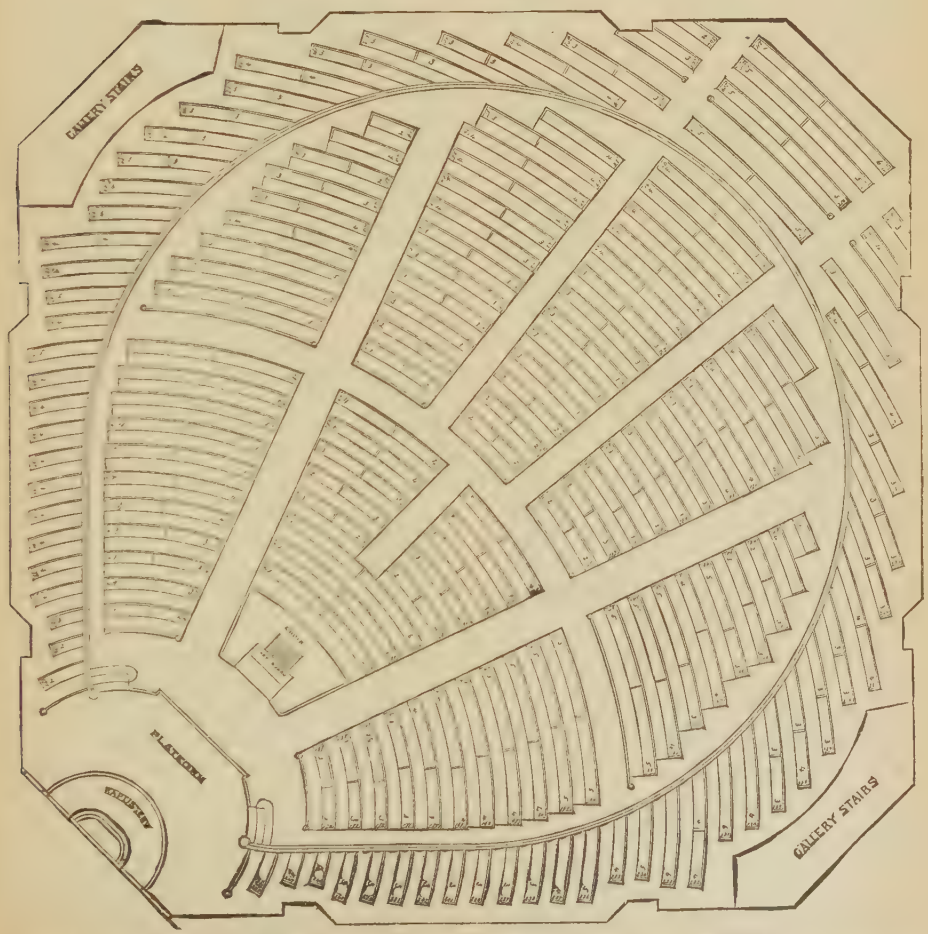
And now, dear friends, what shall be said by way of conclusion? Shall we postpone the application until next Sunday night? The great American revivalist was preaching in Farwell Hall in Chicago on the subject of Christ before Pilate; in closing he gave notice that he would take up on the following Sunday the question, "What shall we do with Jesus?" Before the week had rolled away a great part of the city had rolled away—in smoke and flames, and that congregation, some of whom perished in the ruins, never assembled again. Dare we delay our application, then, another week, or even until to-morrow?

Years ago, when the voyage across the Atlantic was not as common as it is now, the loss of the steamship, the Central America, with all on board, filled the people of two continents with horror. The steamer was sighted in distress by another vessel, which bore down upon her, and coming alongside, offered to take all of her passengers on board, but it was growing dark and the captain of the disabled ship declined to accept the offer that night. "Lay along-

side of us," he said, "until morning." When the morning sun arose the Central America was nowhere to be seen; she had gone down with all on board.

And so, dear friends, I will not say "Wait until next week," for I remember the conflagration of Chicago, and I do not know how many of us may live another week. I do not even dare to say "Wait until to-morrow," for I remember the Central America, and it is possible that when the morning sun rises it will not shine upon us in this world; we may have gone down into the depths of the great ocean of eternity.

Hence I say, "Now is the accepted time, now is the day of salvation." Enter this moment, by an act of faith, into the Ark of God. Jesus says, "I am the door. If by Me any man shall enter in he shall be saved." Let us, then, enter in through Him at once, lest we be everlastingly too late; lest we find the door of salvation eternally shut.



Seating arrangement of the First Baptist Church, Pierrepont Street, Brooklyn, N. Y. See page 300.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

757 BROADWAY, NEW YORK.

Vol. II. SEPTEMBER, 1884. No. 5.

Yearly, in advance, - -	$2.50
Clergymen, - - -	2.00
Single Copies, - - -	.25

Any one forwarding four subscriptions and Ten Dollars will have the PULPIT TREASURY one year FREE.

These rates include postage.

☞ If the publisher does not receive a request for the discontinuance of THE PULPIT TREASURY at the expiration of the subscription, he will continue to send it (the receiver being legally responsible for its payment). But the magazine will be stopped at any time thereafter, if the subscriber so desires and remits the amount due for the time he has received it. The publisher calls the SPECIAL attention of subscribers to this announcement.

The Cynical Preacher.—The Christian should be the happiest man on earth. Though originally a rebel, he has accepted the divine terms of reconciliation, is at peace with God, his prospects are bright as heaven's own light, and his joys enduring as immortality. This is the condition of every preacher worthy of the name. His great object should be to win others to the enjoyment of similar blessings, and to win them by speaking the truth in love. His message, spirit, and motive should be alike joyous. Though "the terrors of the Lord" should not be concealed, they should only form the background of the embassage with which he is intrusted, and on which the rainbow of covenant love may be displayed in beauty and in glory. The invitation to peace, friendship, and perpetual happiness is far more likely to secure an acceptance, when extended in the spirit of the warmest love and deepest sympathy and earnest longing, than the denunciation uttered with the tones of a cynic, the phrases of a carper, and the outlook of a pessimist. Why should not "glad tidings" be preached positively, solemnly, cheerfully, with tears of joy glistening on every face, and the white flag of love and mercy waving in the foreground of every sanctuary? The cynical preacher should have no place in the ministry.

Disguised Christians.—We fear there are persons who bear the name and make the formal profession of the Christian who conceal their religion in the company of worldlings, or keep it under cover when away from home, or when overborne by temptation to visit the scenes of vice. There is no masquerading so dangerous to soul or body as the disguising of spiritual vitality. It acts on the tender conscience as the poisonous rouge on the thin, transparent cuticle of the lady's cheek, destroying its natural bloom and leaving its destructive sediment in the pores. The Master never masqueraded before men. His words, His works, His company, His whole demeanor proclaimed Him the Holy One. And when visiting the house of the wicked or coming in contact with the vile, or mingling anywhere with the worldly, He never showed Himself to be in any sense their companion, but always, and in every sense, their Physician and true Friend. The Christian in disguise is walking in the "Enchanted Ground," with his armor doffed, his religion set aside, and his whole being open to the assaults of the foe.

Honorary Church Members.—These are doubtless to be found in every church organization. Their names on the register, their hymn-books in the pew, and it

may be their contributions in the treasury, but their place in the sanctuary, in the Sabbath-school, in the prayer-meeting, is generally empty. Their presence would cheer the pastor, encourage their fellow-members, and be an example to the churchless; but they "are at ease in Zion" —content "with a name to live," and with the position of an honorary membership. They are in some measure, "dead-weights" to the church's progress, like an arctic blast on the warm gales of the spirit; like those of whom the Saviour spoke when He said, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." We have no reference to the sick, the bed-ridden, or to any of that class who are necessarily detained at home, but to the healthy, the well to do; to those who have, like Moab, "settled on their lees and have not been emptied from vessel to vessel;" to those who are in danger of becoming fossilized in their easy chairs or of dying in religious torpitude. What spiritual dynamite shall start these into energy and fruitfulness?

Commendable Corporations. — "Corporations," it is said, "have no souls," and it is a lamentable fact that many of them too often show a total disregard to the welfare and comfort of the multitude, to the laws of God, and sometimes to those of man, if thereby they can carry out their own plans and put money into their treasury. But two, at least, of the railroad corporations of our country have, by a recent act, given evidence that they desire to assist in the execution of the laws, whatever the consequences to themselves. We refer to the circulars issued by the Rock Island & Pacific and Chicago, Burlington & Quincy Railroads, forbidding the transportation of intoxicating liquors in Iowa from the day that the new prohibitory law went into operation. This action, while it is no more than proper and right, is so singular that it should be lauded by the public press, held forth as an example at public assemblies, and have the expressed sanction of every honest, law-abiding citizen. In this case, the law is new, was fairly enacted, needs a fair opportunity of being tested, prohibits the sale of beverages that have wrought more evil than all other means of crime combined, and should therefore in its execution have the aid of every one who loves his country and his race. The railroad corporations who under these circumstances refuse to carry the law-prohibited article deserve a "testimonial" not only from all prohibitionists, but from all law-abiding citizens.

Sabbath Desecration.—There seems to be an epidemic every summer of this noisy, flaunting, rushing plague. Its victims come forth like the frogs in Egypt and swarm in every rail-car, steamboat, beer-garden and public park, and at every sea-shore and on every hill-side. Sunday newspaper proprietors vie with each other in chartering expresses by rail and boat and horse for the conveyance of their wares with the utmost rapidity over hundreds of miles for the gratification and amusement of their patronizing devotees. All law, human and divine, is trampled under foot in this dishonoring, degrading, demoralizing, desecrating work. Neither body nor mind is permitted its needed seventh-day rest. The soul is ignored and the future excluded. Materialism gains the victory. Man robs himself and practically defies God.

No good can result from giving way to the mere gratification of the flesh and the lower parts of the nature of man on a day mercifully set apart by God for a pause in the world's din, for a rest for man's weary body, for the enlightenment and refreshment of man's immortal soul, and for the honoring of Him "whose we are and whom we are bound to serve."

FIRST BAPTIST CHURCH, PIERREPONT STREET, BROOKLYN, N. Y.

Organized 1840, and in 1873 united with First Baptist, corner of Nassau and Liberty Streets. Size, 100 feet by 100. Edifice cost $58,000; Furniture, $7,000; Organ, $7,000. Erected, 1880.

In the SEATING ARRANGEMENT, as shown on page 297, the galleries slope down on both sides until the front seat is on a level with the pulpit, ascending from this point very gradually until the back seats reach the usual height.

JESSE B. THOMAS, D.D., Pastor.

Jesse B. Thomas, D.D.

Jesse B. Thomas, D.D., whose portrait is given in this number of THE PULPIT TREASURY, was born at Edwardsville, Ill., July 29th, 1832, and is the son of the late Judge J. B. Thomas, of the Supreme Court of that State. His early training was conducted on religious principles, and before he was ten years of age he became a Christian and a member of the Baptist Church. His literary studies were pursued at Kenyon College, Gambier, Ohio, where he graduated in 1850. The legal profession had from early childhood been his choice, and he therefore, immediately on leaving college, commenced preparation for its duties, but after the completion of his legal studies and admission to the bar, he was constrained by a conviction of duty to renounce the law for the ministry of the Gospel. Accordingly in 1852 he entered Rochester Theological Seminary, but sickness interfered; after six months spent in travelling, he sought again to resume his studies, but with like ill-success. He was licensed to preach in 1853, but did not enter actively on that service, but was engaged in various pursuits until, after seven years of full legal practice in Chicago, in 1862 he determined to give himself wholly to the work of the ministry. In the same year a call was made upon him to become the pastor of the Baptist Church at Waukegan, Ill., which he accepted, and where he remained discharging his duties with great satisfaction until 1864. The old and leading Baptist congregation in Pierrepont Street, Brooklyn, in that year obtained him as their pastor, and afterwards the First Church in San Francisco, and the Michigan Avenue Baptist Church in Chicago. In each of these churches he did good service, and in the latter one he was giving full proof of his ministry when, in 1873, he was invited to the pastorate of the First Baptist Church in Brooklyn which had formed a union with the Pierrepont Street congregation. This invitation was accepted, and his official duties commenced in his present charge on the first Sabbath of January, 1874. These brief facts occupy but a small space on the printed page, but they comprehend a vast amount of laborious, painstaking and efficient work for Christ.

Dr. Thomas in person is of full height, well proportioned, dark sandy complexion, and of manly figure. His head is of fair size, his features regular, and his countenance of an intellectual and serious cast. His manners are quiet and undemonstrative, but very cordial, and his whole demeanor that of a devout, thoughtful, Christian gentleman.

Dr. Thomas is an excellent sermonizer. He analyzes his subject thoroughly, masters its great leading principles, familiarizes himself with all its details, and enters the pulpit without a written word; but having his subject fully in his mind and in the order of its presentation, he speaks as if his discourse was an impromptu effort and altogether extemporaneous. His delivery is characterized by great force and feeling. His language is fluent and well chosen, and borne away by the strength of his emotions and on the wings of his ardent fancy, his picturings are often impassioned, and his illustrations have the vividness of light. At times he is slightly dramatic, moves from side to side of his pulpit, talking with a freedom which shows his mastery of his subject and of the English language. His voice is pleasant, well modulated, and used as he seems to need its tones. No one can hear Dr. Thomas either lecture or preach without being impressed with his large mental capacity, his devout spirit, and his attractive manner. He writes occasionally for the religious papers, and his series of articles in the *Examiner*, entitled "Breaking the Mould of Doctrine," one now in progress on "The Æsthetic Theology" are scholarly and interesting. He has lectured several times before the American Institute of Christian Philosophy with

great acceptance, and his lecture in the "Joseph Cook" Course, in the Boston Monday Lectureship was published in a volume entitled "Christ in Modern Thought." The American Tract Society also issue a book written by Dr. Thomas with the title "The Old Bible and the New Science." The University of Chicago conferred on him the well merited title of Doctor of Divinity. He is probably as fully qualified as any living man to grapple with the questions of the day, and may yet undertake a series of lectures to meet these questions and to handle the opponents of biblical truth with no gloved hands.

Leading Thoughts of Sermons

The Realities of the Sanctuary.

By Rev. A. Maclean (Baptist), England.

I went into the sanctuary of God, then understood I their end.—Ps. lxxiii., 17.

Many a one who had been perplexed at life's great mystery and God's strange providence has become calm and happy when in communion with Jesus in some place of prayer. This mercy-seat Asaph found to be both needful and precious when his chafed and disordered spirit became balanced and braced beneath the shadow of the sanctuary. Here we learn incidentally one end for which the house of God has been designed. What is the use, we often hear it asked, of the means of grace? why should they be maintained? what are the results from them?

I. Why, for this first, if for no other reason, that they aid in sustaining the equipoise of our spiritual life, that they save us from sinking down into despair, and that they enable us to hear the music of a loving purpose among the discords of earth. In this Psalm Asaph comes face to face with the perplexing question of all the ages; it is not only the existence of evil, but the success, the prosperity, the enjoyableness of evil in a world framed by a good God. "How can these things be?" You mingle with your fellow-men; you stand on the busy street; you read the daily newspaper; you find honest worth and unaffected goodness elbowed and jostled aside by unscrupulous roguery. In the face of it all, does not the temptation come creeping on the soul like some dread paralysis, either that we had better swim with the current, take thine ease, eat, drink, and be merry, or else that God careth not that we perish? The longer you look at it does the very magnitude of the prosperity of evil fascinate you, and over against it you are awe-struck with the sorrows, the pains, the poverty of the holiest and the best. In this whirl and rush of existence, does not righteousness often seem a dream, and God so far away as if He had forgotten to be gracious? Who has not felt at moments like these—and they come more or less to everyone—the temptation, almost irresistible, to break with all the delicate links that bind us to what we have believed to be heavenly and divine, to go with this crowd which passes by laughing, exultant, reckless? They seem to be getting the best of it. Why should we not share with them, reap their spoils, laugh with the gayest of them, revel in their freedom? Religion does not always pay, at least not in current coin. A sensitive nature will throb and quiver with its pent-up, unspoken grief. A clear conscience is one of the costliest possessions under heaven—a pearl of great price for which a man must often sell all else. Why should this be? That was Job's question, and Asaph's too, and as the Psalmist pondered over it he turned from the busy crowds which swept the city streets and climbed the steps which led towards Moriah, and, as he climbed with heavy step, his soul seemed to keep time with its heavy dirge, "Verily, I have cleansed my heart in vain, and washed my hands in innocency;" but by-and-bye the hum of the city grew less, and the quiet within the sacred courts falls as a balm upon his torn and

restless spirit; he presses past the altar with its sacrifice, he stands mute beside the vail, but his spirit passes within and to the mercy-seat; the roar of the city has died away—its strife, its tumult, its folly, the ambitions and pleasures which madden and destroy; he looks at them from afar off, he sees their winding course and awful issue.

"I went into the sanctuary of God, then understood I their end." Among the crowded revellers in the hall or on the street he was the dreamer; they had the realities. Now he sees that his are the realities, theirs but the dream. "As a dream when one awaketh, so, O Lord, when Thou awakest Thou shalt despise their image." The practical unbelief which was likely to lead the Psalmist away from God is rebuked in His presence. When the heart grows discontented at the sight of the evil-doer's success, then the only remedy is to flee to God, where,

"To wise hearts this certain hope is given,
No mist that man may raise shall hide the eye
of heaven."

II. But the sanctuary, wherever that sanctuary may be, does something more for us than check our unbelief; it reveals the folly and the sin of an exclusive devotion to the things seen and temporal. If there is no other world, and no will higher than our own to serve, then there is every reason we should make the best of our present. We ought to push and plot and scramble and jostle with the fiercest and the wiliest in the fight, and this is all the advice the world has to give us; yes, until we go into the sanctuary, and then—

"The still small voice of heavenly love
Here calls our thoughts away."

From this vantage ground we get a true spiritual perspective of the whole field; we see the fatal error of having a portion which is only in this life; and in the stillness, or in the praises and the inspirations, of the sanctuary we get glimpses of eternal things.

"And see we not up earth's dark glade,
The gate of heaven unclose."

III. Again, the sanctuary serves to give us the knowledge of the possession we have in God. To multitudes the thought of God, and what He is to them, is the only real and substantial property they have in life. Hence the charm and the power which the worship of God, and prayer and communion, have for the poor. Hence, we might add, one of the indirect advantages of being poor. If every man has a right, and we believe he has, to his portion, then to those who have no portion this heavenly and divine possession is all the greater. "To the poor the Gospel is preached." They have nothing; they have neither houses nor lands nor wealth; they may seem wronged and defrauded until they go into the sanctuary, and then—

"Sweet fields beyond the swelling flood,
Stand dressed in living green."

Faith, then, appropriates the unsearchable riches; sees the marriage feast spread by a right royal hand; drinks as out of great depths; catches glimpses of a sure inheritance, the stones of which are the place of sapphires, and it hath dust of gold; and as the prospect widens and brightens it exultingly sings, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

IV. Finally, I notice that the words of Asaph suggest to us that fuller and complete clearing up of the mysteries of life which we can never attain to here. There are questions which, wrestle with them as we may, we can never settle here. Pain, loss, death, hopes frustrated, lives set among trying conditions, so much that seems haphazard, an inexorable fate, a cruel chance, a world which contains so many contradictions to the kindliest, the holiest, the most Christlike; our gardens yield us not always fragrant flowers and luscious fruits, but sometimes agonies and sometimes graves; our springs are Marahs, our spaces for rest become fields for battle. These are the elements, more or less, in every lot, never quite removed, never quite understood, until the souls that bravely bowed beneath their burden pass into the sanctuary of God. Now we see through a glass darkly; we stand outside the vail; we hear the fitful music, but have not yet caught the key-note and the theme; with blinded eyes, we know only by faith but not by sight; but we know this, "Thou shalt guide us with

Thy counsel, and afterwards receive us to glory," and then—we shall see the end:

"The morning shall awaken,
The shadows shall decay."

Blessed and cheering words! our course leads to a sanctuary, and God is calling us to foretastes of it even here. We cannot tell what our life would be, what our land would be without its sanctuaries, breaking its monotony, lightening its burden, checking its wrong, cheering its solitude. May His grace help us more and more to prize them and to make them what they should be—a beacon, a refuge, and a home.

The Burning Bush.

By Rev. T. R. Stevenson (Baptist), Derby, England.

And Moses said, I will now turn aside and see this great sight.—Exod. iii., 3.

The burning bush: Christ spoke of it as an actual occurrence. The same may be said of the flood, Jonah in the fish's belly, the manna of the wilderness, and the brazen serpent. Jesus thus puts the seal of His sanction on these events. He would never have done so had they been mere legends and myths.

1. The conduct of the speaker of the text displays reverence: he "hid his face." Holy awe lies at the root of all religion. Granting that the Salvation Army has done a great and good work, it has most serious errors. Are not its many and astounding eccentricities destructive of reverence? We should do all that in us lies, pastors and people, to render public services solemn, orderly, and reverent.

2. Moses' conduct shows industry. He was keeping flocks when the burning bush was seen. For years and years manual labor fell to his lot. Yet he was a man of high culture. He was "learned in all the wisdom of the Egyptians." This is worthy of note, for many persons declare that popular education will unfit the people of England for work.

3. Inquiry is seen in Moses. "Why the bush is not burnt" was his anxiety. Holy inquisitiveness is eminently favorable to our theological development. Do not try to crush it. Direct it, guide it, but by all means foster it. "Ask and it shall be given you" holds good of inquiry as well as of prayer.

4. Coming now to the spectacle, note it—a great sight! It is great in its singularity, suitability, and suggestiveness. As the Bible itself is progressive, so is our creed to be. Much is said and written now-a-days about what is termed modern thought. To many, modern thought is a sore offence. It acts on them very much as a red flag would on a bull. But what we want to ask is this: "Wherein is the sin and peril of modern thought? Why do you object to it? Do you demur to it because it is modern? If so, you stand rebuked by your own conduct. 'Out of thine own mouth will I judge thee.' Telegraphs are modern, so are telephones, so are photographs, not to name many other graphs and phones. Yet you patronize them. Novelty and error are not interchangeable terms."

5. The burning bush was great in its suitability, and then in its suggestiveness. God's cause survives all opposition. The bush may burn, but it remains unconsumed. "We receive a kingdom which cannot be moved." Englishmen are said not to know when they are beaten; nor does the religion of Englishmen. Of many gospel foes it may be said, "They are dead who sought the young child's life." We are on the winning side. In all things Christ is to have the pre-eminence.

Present Truth.

By A. J. Gordon, D.D., Clarendon Street Baptist Church, Boston.

Be established in the present truth.—II. Peter i., 12.

This is a very remarkable phrase, for truth is eternal and unchangeable; but it is nevertheless present truth. "Now is the accepted time, now is the day of salvation." Let us look at a few present truths.

I. The Gospel speaks of a present reconciliation of God to man. God has reconciled us unto Himself by the death of His Son, for it is the sinner that is angry with God. The purest and best are those that receive the most enmity from man and evil beings. But there is such a thing as divine hatred and wrath. God can love at the same time He is in-

dignant and punishes. God becomes reconciled to man by the cross of Jesus, and man in the same way is reconciled to God. This is done now.

II. Christians have a present life in Christ. Salvation is in the present tense: "Now are we the sons of God." If I hold an acorn in my hand, I hold an oak there in embryo. The life of God is in our hearts. Where Christ is there you are safe.

III. Present reconciliation in the present life means present confession. Christ promised to confess at the last day those who confessed Him. He began His confession on the cross and continues it on the throne. He appears there as our counsel. Have you retained Him? He asks no money, but simply a confession of Him. Retain Him thus as your advocate. Make it manifest in some way that you desire to have your name written in the Lamb's Book of Life.

IV. We have a present heaven. Paul says he "has tasted of the powers of the world to come." It is not necessary to go to heaven to see what it is. We have tasted of the powers of the world to come. Wilberforce's idea of heaven was love; Robert Hall's, rest; that of others is joy. We can have some of all these now. Light and gladness are sown now for the righteous, and by and by they shall reap the light and bind the gladness in sheaves. Thank God for a present heaven!

Prayer.

By Rev. James B. Converse (Presbyterian), Blountville, Tenn.

Acts iv., 23–31.

The subject is prayer:

(1) All pray in adversity (chapter xii., 4); but we should pray in prosperity (v. 23).

(2) United prayer—an apostolic prayer-meeting (v. 24).

(3) To whom we pray (vs. 24, 25).

(4) Our guides in prayer—Scripture (vs. 25, 26) and Providence (vs. 29, 30).

(5) The language of prayer may well be scriptural (vs. 24–26).

(6) Our prayers should be personal and practical (v. 27).

(7) The unbelief of men should never make us stop praying (v. 29).

(8) The answer of prayer (vs. 31, 33, and chapter v., 5).

TREATMENT OF SKEPTICISM IN THE PULPIT.

By Thomas Armitage, D.D. (Baptist), New York.

No. II.

The first most manifest want, brethren, in all our churches to-day is a renovated hearer, who understands what preaching is for, what the proper relation of the hearer is to it, and what responsibilities on the part of the hearer grow out of the hearing; that hearing is not a mere habit, or duty, or taste, or whim, or amusement; but that it becomes a part of the hearer's food and life; that it enters into the very texture, the warp and woof of his soul and character, for time and eternity.

And the second is, less of the artificial and more of the real in the preacher. There never were as many pulpits to fill as to-day, nor as many people who are ready to listen, if we will give them something worth hearing. If a man has a true message from God, and will not weaken himself by unreality, men will wait to hear him. Let us as preachers understand ourselves. Our own faith must be firm and positive. We must be steeped through and through with conviction. We must not be men of show, but our heads and hearts must be full of Christ and of our message as gospel teachers. Let other orders of teachers do their specific work as best they may, and let us help them to do it rightly. But it is our business to give forth spirituality; and if we do that, the hearer will give it back to us in turn, because such preaching makes sympathetic audiences, while other methods

of preaching make them callous. This is the only soul-greatness in ministerial character, other things being equal, and this is the only ministry of souls and of integrity to a holy trust. If we have no plain message from God to our fellow-men, we had better not preach at all. And to deal in our own fancies and speculations, in congregations who await a message from God, is little better than to mock them. The preparation of our sermons amounts to little if we are not ourselves prepared of the Lord, while it is a simple iniquity to injure other people, either by our vanity, or doubts, or dreariness, or inertia, or want of common-sense.

What is the wisest thing to do with that second class of our hearers who are in more or less doubt about the truths of Christianity, will require the best judgment that we can command. But, in the nature of the case, the instances must be very rare where it will be the best to treat of infidelity from the pulpit. There are other and better methods of meeting the wants of this smaller class than that of injecting skeptical thoughts, speculations, objections and arguments into the minds of promiscuous masses, who are not tainted by unbelief, for the purpose of meeting the needs of some few who are. A child, be he the offspring of either Christian or infidel parents, can put a question which no sage on earth ever has answered or can. And teachers, both of Christianity and of skepticism, are constantly stating adverse propositions which they neither can nor do meet. And this is particularly the case in the absence of that candor which does not care to give the full and honest answer, or where ignorance will not allow of this. Nothing is more common in this controversy than the dexterous, and even flippant, handling of the gravest subjects that wise men have grappled with for thousands of years; and this, in the true boxing-glove and sword-exercise style; to the utter disgust of every thoughtful mind on either side of the subject. And yet the only consideration that can justify a Christian preacher at all in addressing a man who doubts, in any shape, is the honest, loving, earnest effort to remove his doubts and to lead him to the faith of Christ. But this he never can do by the methods just referred to. The work of the preacher is to draw men to Christ with the cords of a man. But this sort of unholy gladiatorship twists his most vital threads into a hunter's bowstrings. It is questionable whether pure argumentation ever converted a skeptic to Christ since He was nailed to the cross. Certainly I have never known, or read, or heard of such a case. The Apostle Paul himself never came so near failure in his ministry as he did at Athens, where he had his wonderful contest with skepticism. He preached but little of Christ there and had but few converts. We have no New Testament record of a church formed there, and no apostolic letter was sent to Athens, as to Ephesus and Rome; and what few converts he had there he seems not to attribute to his logic, but to the little Gospel that he did preach; for immediately on going from Athens to Corinth he says that he changed his whole manner of preaching. He avowed that he came not to them with words of men's wisdom, neither as "the wise," "the scribe," nor the "disputer of this world;" he had had "disputing" enough before Areopagus, and now he determined to know nothing at Corinth but Jesus Christ and Him crucified; then, after that, his words fell in power and in the demonstration of the spirit. Men who have a perfect passion for controversy in the pulpit with infidelity might learn a blessed lesson of our great apostle in this matter. If, however, we must preach on skepticism at all, expertness in controversy, not to say pertness of spirit, is about the last qualification that we need, or can use to advantage. To preach effectually on this subject demands the most patient and consecrate communion with Christ at the throne of grace. It demands that our hearts be made the channel by which the spirit of Jesus shall be sent to others. Nothing is so powerful in turning away the shaft of a skeptic as the tender, tearful, compassionate spirit of the Lamb of God. And for this there is a good reason. No department of skepticism knows anything of the doctrine of unselfish love. Yearning love to the

souls of men is as strange a heresy to it as is love to God. How can it love either, when it denies both? Nor does it know anything of faith. And as it disallows these, we can only fight it successfully with its own opposites. Hence, no man is prepared to contend with it unless he believes in the Bible, with all his heart, as the autograph of Jehovah. It is a greater preacher than we can be. And no truths that we can frame in argument are as powerful as its words, as the historic case of the Earl of Rochester abundantly shows. Skepticism sneers at the truth because it has been written and handed down in a Book. Well, Sir Charles Lyell says that he has discovered for us the gradual process of the earth's formation, and he has written it in a book. Prof. Darwin says that he has discovered for us the true origin of our species, and he has written it in a book. But is this the less truth on that account? They would both be glad to know that two thousand years hence anybody should read their books. Still, they would not be at all pleased to think that the skeptics of those days should reject their books simply because they were written. If we are to reject things because they are written, we have work enough on hand. The truth is found in the authority of the Book. This is its best interpreter, and its sure defense. We know that there has never been a book which skeptics have hated so much as the Bible. And we also know that it has lived on in a calm, majestic power, and has converted more skeptics than all other books put together. And we can honor it no more highly than to let it still speak in all its serene freedom. This also we do the best when, as preachers, we are thoroughly exempt from all doubt concerning its infallibility as a revelation of the divine mind—accepting in the simplest confidence its prophecies, miracles and doctrines without any sense of constraint excepting that of unaffected trust. Coleridge and Carlyle speak of infidelity as a "howling desert;" and if we do preach on that subject, it must be done with the stout, brave heart—the manly zeal of faith, and the hallowed mystery of love, which true men need in such a region. There is but one force that can ennoble the man who hears us, and that must be applied to the heart, the centre of our own being, first. This work calls for large culture, first in ourselves and then in our subject, and this can only be reached by special training for this specific work; without which, our best exertions in that line will be but well-meaning baldness, if not stupidity. There must be the most conscientious preparation for the undertaking—each statement of fact and position must be made on accepted authority, and in the spirit of transparent candor—the work must bear unquestionable marks of honest research—and all together, it must be enstamped with that accuracy which proves, that the true relations between skepticism and Christianity have been thoroughly mastered. All these must be set forth fairly and fully, in their true relations and affinities. Old and superannuated methods will not do—nor will vague generalities, nor the shout of old shibboleths, nor indefinite issues, nor the assumption of authority, nor the presentation of trivial and wire-drawn distinctions; much less can boastfulness be tolerated, or wounded dignity, or self-conceit, or pious swagger. But we all know to our mortification that in this sort of preaching, modesty and ignorance have not always kept close company. Men have made it the stalking-horse of folly and of impertinence, to the contempt of the pulpit. The preaching of the Gospel should always imply the possession of simple common-sense, at least. But when the hands of skeptics are strengthened by this kind of dishonor, aided by an incurable irreverence in some defenders of Christianity, Voltaire may well laugh aloud in the temple of God, while good men and good angels prefer to weep.

Another thing. *Those who think it wise to treat of skepticism in the pulpit, must ever bear in mind the wide distinction between infidelity of the head, and of the heart, and must handle the subject accordingly; for these classes are as distinct as possible.* We find the man of reason, of culture, of morality and integrity, overtaken by doubt and drawn into infidelity. But

with many of these, skepticism is largely a matter of intellectual exercise, as a speculation. This is often mingled with an intense pride of superior knowledge, with that "vain imagination" of which the Apostle speaks, and with that "little philosophy," which Lord Bacon says "inclines men to atheism," as a little learning becomes a dangerous thing. The pride of independence and the love of distinction often incorporate themselves with these, and when a man becomes a "worshipper of his own self" at this shrine, sevenfold wisdom is needed to win him to Christ. It is not every man of culture who is capable of profound knowledge. He often knows the merest surface of religion, and the less he knows of Christianity, the more easily he shakes it off. Minds of a certain class are easily led to the rejection of Christianity. They are cynical. They find fault with everything. They look upon themselves and others as a bundle of anomalies. They see inconsistencies in the sun, absurdities in the stars, and paradoxes in their own souls. This affords them amusement, and hurts nobody else. They never invent anything better than that which they throw aside, but they could have suggested several universal improvements had they been present at the creation. Such men find it wondrously grand to throw aside any dogmas that other men revere. And when you ask them to supply their place with something better, they will meet at Rochester or somewhere else, and in their exercise of free thought, will solemnly resolve, that "compulsory education," "free mails," the "rights of the many against the privileges of the few," new arrangements about "rents, interests and profits," and a few other things of that profoundly scientific sort, will settle all the troublesome questions in the universe, physical, intellectual, moral. And all this time it never once enters their heads, that infidelity is as well versed in cant as the worst superstition possibly can be. Now, we are to remember that Christianity has always met with hurricanes and horrors, and always must. Indifferentism in Herod and Pilate often becomes combative, because the deadly evils of personal hate and licentiousness bestir the heart, through every vile and malignant passion which moral turpitude can command. The Apostle speaks of a class of "scoffers who walk after their own lusts," and in trying to save these, we need another order of pulpit treatment entirely. These hurl envenomed shafts against the advocates of an energetic evangelism personally, and against the virtuous demands of the Gospel, as a creed of fable, and as a mocking nullity. They become intolerant, and soon remind us that ridicule, reproach and ingenious misrepresentation, are not new things in the history of Christianity. Such enginery is an old invention. A preacher who deals with this form of infidelity will soon find that he will not meet the first grim sneer which has crossed the face of intellectual debauchery, nor hear the first sarcasm vented on the cross of Christ. Infidelity has not all at once become so profound that it no longer savors of the empty witling, the cackling trifler, the heartless mimic, and the base pollutor. Let us not be deluded by all this show of reason and refinement into the persuasion that the bold climax of blasphemy is past, and that the charlatan impostor is dead. Not at all. Vice and gross passion in the guise of doubt, have not yet shut up their gates. Frauds and rapacities, dissipations and chicaneries, have not yet lost all their attractions to skepticism. The materialistic spirit may yet amuse itself with the old heathenish folly of tracing up man's ancestry to the grand aristocracy of the poor, slimy mollusk. But for all that, it has not ceased to be a moral disease which can now be cured by intellect; nor has it entirely outgrown its turbulent rage, its misbegotten manners, and its antagonisms to truth. And when you meet it in this form, you may easily mistake it for the symbolical monster of which the Apostle John had an apparition. It had the body of a leopard, the feet of a bear, the mouth of a lion; with seven heads and ten horns, and flaming letters on each of its heads, inscribed with the name of blasphemy. When the apostle saw this forest of horns arise from the green sea around Patmos, and the whole formation of ugli-

ness stood bodily above the waves, its form outlined itself in open contradiction to every law of nature in the economy of universal life. It was fierce, eager, hungry, its eyes glaring in every direction for prey, and every muscle was quivering with fiendish energy. It not only came into existence in harsh discord with nature, but it was rude, coarse, vulgar. It was of the earth earthly, without the slightest concord with those heavens where the stars tread their paths for ages, and sway not a handbreadth from their orbits. Yet all this is in fatal harmony with that evolution which persistently allies man with the animals below him; although there are mental and moral qualities in him which they share in no degree. It insists on linking them up to him, by this self-developing process, where the two have nothing in common. It leaps over the task of meeting this difficulty, because the task of meeting it is hopeless. The chain that attempts to link them together may be huge in size and may be of steel; but as the central link is missing—what then? Simply this; that for the purposes of unity it is a rope of sand. The theory not being harmonious with itself, it is at right angles with all the life that man experiences.

THE BIBLE AS A TEXT-BOOK IN EDUCATION.

By John N. Waddel, D.D., LL.D., Chancellor S. W. Presbyterian University, Clarksville, Tenn.

No. II.

In support of the preceding propositions, 1st, that the Bible should be a text-book in every curriculum; 2d, that all educators should be God-fearing and God-honoring men, it is well to show that no other book can so fully furnish the needed elements for intellectual, moral and spiritual light, and no other teachers are so capable of developing these elements into practical influence upon the mind, as Christian men.

I. As an intellectual and faultless classic, the Bible has no equal. It is the source of history, the model of literary excellence, and the fountain whence the highest illustrations of painting, poetry and eloquence have been drawn. As to history, all authentic information in regard to the origin of the world is derived from this Book. It is the original source of historic material. The past records of all the nations of antiquity (save the Jews) are involved in vague, misty uncertainty and confusion, and "shadows, clouds, and darkness rest upon" their origin. To gratify national vanity, their annalists have been forced into the region of fable and conjecture. On the contrary, the Bible always speaks authoritatively in regard to the origin of all things. Nothing fabulous, nothing speculative is mingled with its simple, sublime and incisive narratives. A modern writer points out the fact that Porphyry, an enemy to Christianity, admits that Moses lived one thousand years anterior to the most eminent Grecian historians. The further fact is shown that Manetho, Berosus, Herodotus and many others, though in exaggerated and singularly fanciful style, have recorded the creation, the fall, the deluge, the dispersion of men upon the earth, for the basis of which they are unquestionably indebted to the writings of Moses.

The literature of the ancients—which in the estimation of the wisest educators is regarded as among the most effective and successful implements of intellectual culture and mental discipline—is filled with allusions to circumstances, arrayed in mythological drapery, for which pictures the facts of the Bible sat as the originals. Of this character we may adduce as instances, Deucalion's flood; Homer's allusion to the rainbow as a token fixed by Jove in the clouds; the *thyrsus* of Bacchus, and the *caduceus* of Mercury—suggested by Moses' rod; Agamemnon and

Iphigenia, by Jephtha and his daughter; and others that might be mentioned.

As to governmental science, all modern constitutional governments are founded upon the code of Moses interpreted by our Saviour.

The painter, the poet, the sculptor, the orator are all indebted to the beautifully described and glowing scenes and noble characters of the Bible for their most exquisite specimens of excellence.

II. All the light the world enjoys in regard to the true system of morals is drawn from the Bible. All ancient systems of morals are stamped with this fatal defect —the inadequacy of the motives to virtue which they present. The Bible alone supplies this want. From it we learn what no human system ever taught, that the highest incentive to virtuous action is the love of a Supreme Being revealed in His relations to man. Besides, as collateral and powerful motives, we are taught the certainty of a future state of retribution; the resurrection of man to an immortal state of existence; and the doctrine of a general judgment. Besides these wonderful, original, underived, divine conceptions, what can be conceived so fitted in their very nature to impart a quickening energy and a powerful impulse to all man's moral faculties? Its influence as a source of moral light will appear, however, more palpably if we adduce certain historic reforms of nations once barbarous, now civilized. The ancient Germans once offered human sacrifices. The Hungarians were cannibals; the Danes, Norwegians, and Russians practised piracy; but the Bible came among them and by its holy light brought them into national companionship and commercial relations with the great Christian nations of the earth, and taught them to encourage the arts and customs of Christian civilization. The first hospitals for the sick and wounded were built by Constantine, and these institutions were increased as the principles of the Christian religion were disseminated. Woman owes to the Bible all she now enjoys of her real rights, as a companion for man and his equal in social relations, and in the many important stations she occupies in her peculiar sphere.

III. But we need something more than intellectual and moral training for our youth; we need something to supply man's indispensable necessities, that is—spiritual light. I need not argue this point, and I need only say that the Bible is the only source whence this can be obtained. The unity of God, the immortality of the soul, the lost and ruined state of man, the divine scheme of redemption, the plan of its application to man, are not speculations of philosophy, but the verities of an established and undeniable faith, and here in this blessed Volume they are all held forth in inviting and attractive style and impressive solemnity. It sheds light on the troubled waters of life, and on the valley of the shadow of death, gilding life's joys, soothing its sorrows, shielding from moral perils, robbing death of his sting, the grave of its victory and opening a "vista to the skies." So, then, this triple crown of glory placed upon the blessed Volume, stamps it as worthy to be cherished and studied by all beneath the skies.

Then the completion of this discussion requires that something be said as to the proper agents in the communication of this threefold light to the youthful mind; I mean we are to show what kind of instructors should use this grand text-book. The almost insensible sway of a Christian professor in the forming and moulding of a pupil's character for life is something which cannot be over-estimated. Such an influence is not exerted by word or deed directed to this specific end. It is the living logic of his daily life of uniform consistency, embodying every upright, honorable and virtuous principle, as tested by the severest code of morals. It is this daily comment, this animated, visible illustration, this embodied personification of light, beauty and glory, reflected by his silent testimony upon the loftiest standard of theoretic truth and virtue, that has as much to do in the structure of character among crowds of youth, as the learning and eloquence of the most gifted. This happy influence, then, must be exerted by the Bible teacher. He must be one who is himself deeply imbued with the spirit of the Bible, and

his instructions must be given with earnestness, and with an abiding sense of its preciousness, and its infinite importance, both for this life and for that which is to come. This manner of life, and this manner of teaching combined will necessarily and inevitably so impress the pupils that they shall be fitted for all the relations of this life, and the higher glories of eternity. God's people ought to fear such a thing as calling into the service of our educational institutions any but those imbued with the spirit of the Christian religion. They realize the fact that such men wield a power for good, not more by their splendid wealth of learning, and their marvellous skill as instructors, than by the beautiful and attractive manifestations of virtue in their daily walk in the presence of their pupils. Hence it must be a settled principle with Christian parents and guardians of education, that such men, and only such, should teach.

THE PREACHER AS A WITNESS.

By President Wm. W. Patton, D.D., LL.D., Howard University, Washington, D. C.

A preacher, being a public speaker, and commonly a writer also, is naturally regarded as an orator, as a logician, and as a rhetorician. Men think of him as one who should have the gift of impressive utterance, of persuasive eloquence. They expect him to have a disciplined mind, stored with knowledge, and to be able to maintain his positions by cogent argument. They look, moreover, for skill in the use of language, for beauty and aptness of illustration, and for attractions of style. In these respects he will be judged (and will need to judge himself) as other public speakers are; for, from the literary point of view, he needs to avail himself of the same instrumentalities. He must know how to think, and he must know how to express his thoughts.

But now one is reminded, that the work of the preacher must be otherwise viewed; that he has a special class of topics to handle, and also peculiar and important results to secure in character and life; also that he draws his material principally from the Holy Scriptures. Religion is his province. He must therefore be a student and interpreter of Scripture, and must have a well digested system of Christian theology. Still further, he must have a clear ethical philosophy, a right idea of practical life in the individual and in the community, and a knowledge of the human heart in its varied susceptibilities and activities. How else is he to instruct the minds of his hearers, and to operate on character?

But have we even yet exhausted the demands of his position? The elements of his power thus far named are simply intellectual, though dealing with religious truth and a divine revelation. He needs as a preacher another element, of a closely personal and deeply spiritual nature, related alike to God's truth and his own piety. This I venture to denominate the *witness-bearing function of his work.* If there be such a function at all, it must have special value; as in all cases which call in witnesses. The courts might as well not be held, indeed they cannot be held, if the witnesses are absent. And in less formal proceedings, which yet depend for effect upon statements of fact from personal knowledge, to omit that element is to ensure a failure. For it is noteworthy that no evidence is so influential as that of a living witness, who testifies of that which he has seen and felt.

That the earliest Christian preachers had such a function is undeniable. In Luke's account of the commission of the apostles, the Saviour is represented as saying to them, "Ye are witnesses of these things." John tells us that, in the

discourse to them after the Supper, Jesus said: "Ye also shall bear witness, because ye have been with Me from the beginning." In the Acts of the Apostles we read: "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." This statement shows the value of this form of speech in carrying conviction to the mind, and in securing corresponding action. The same idea is conveyed, when in the account of Peter's discourse on the Day of Pentecost, it is said: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." And with emphasis on this idea does John introduce what he proposes to write in his first epistle.

Did the function of witness-bearing cease, when the apostles died, because they testified to certain historical facts in connection with the life, death and resurrection of their Lord? Surely not; or else Christianity would be too largely a matter of the past—an incident in the history of the first century of our era. We need a more immediate and living connection with it, that it may be also a fact and a power of the present time. Christianity starts with the past, but does not abide there. Its roots are in the facts testified to by the apostles; but its trunk and branches, its flowers and fruits are in the the successive centuries, and are in visible growth now. Its evidences multiply themselves perpetually, and especially in the personal experience of believers. It is a glorious living reality. Therefore the New Testament does not leave Jesus in His grave, or raise Him thence simply to send Him to a distant heaven. It represents Him as the inner life of every true disciple, and the source of all spiritual character and power. "I am the vine; ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." "I will not leave you comfortless; I will come to you. . . . At that day ye shall know that I am in the Father, and ye in Me, and I in you."

If this be a fact, it admits of being sustained by testimony, and needs to be. The preacher cannot be allowed to recite history merely, or to argue out a theology, or to prove himself a skilful interpreter. He is to announce a present salvation, to manifest an existing life. He must go beyond the philosopher, the theologian, the exegete, the rhetorician, the orator, the essayist, and become also the witness, putting a personal element into his statements. This is the reason that the Church insists on a ministry of converted men. No mere professional clergymen, however well educated, will meet the want. Such have ever been failures, and have, at times, brought the Church well nigh to death's door. The unconverted, to be led to faith and repentance, must be addressed by those who themselves have "passed from death unto life," and who can therefore speak instructively, sympathetically and persuasively. And the saints, to be edified, require the labors of pastors who understand by experience the struggles and trials, the joys and the sorrows of the Christian life in this present evil world.

Hence the utterance of the preacher must be suffused with this witnessing element. It need not take a form savoring of egotism, self-sufficiency, or self-righteousness. It may be modest, humble, unobtrusive, marked with simplicity, naturalness and sincerity. But it must be there, giving tone to what is said; imparting warmth, indicating earnestness, showing heart-knowledge as well as head-knowledge. From a neglect of this function of their office, and a morbid, prudish dread of introducing "I" or "me" into their discourses, some preachers simply deliver lectures or essays, which logically and rhetorically are of great ability, but yet fail of the peculiar effect of a gospel sermon. They need to fuse their cold, hard arguments in the fire of Christian experience. They need to transform their mechanical rhetoric and dead logic into spiritual life, and to preach as those moved by deepest convictions and a rich and varied experience; as those who, by their spirit and manner, seem ever to say, with the apostles of old: "We cannot but speak the things which we have seen and heard."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Joseph Sanderson, D.D., New York.

September 7, **Confidence in God.**—Ps. xxvii., 1–14. **1884.**

There is no certainty as to the time when this Psalm was written—probably during the persecution of David by Saul or during the rebellion of Absalom, as the writer speaks in it of being pursued by enemies, shut out from the house of the Lord, forsaken by father and mother and subjected to slander. He expresses

His sure confidence in God. Vs. 1–3. The Lord Jehovah is the personal, loving, eternal Father who is the light of the soul, revealing truth; bringing brightness, cheer, warmth, joy; inspiring life, health, activity; discovering sin, showing the way of salvation, and *is* the soul's salvation from sin, danger, trouble, temptation and enemies. No one need fear who has God upon his side. He will be as a wall around the believer. The writer gives his past experience in the second verse. The wicked hated him because he was good, but when all who opposed him came upon him as if to consume him, they fell prostrate, as did the officers who came to arrest Jesus in Gethsemane. This encouraged him. No one so courageous as the truly good man. Trusting in God he is prepared for every new and increased attack of his foes.

Communion with God. Vs. 4–6. He has set one supreme object before him—the blessedness of walking always with God. This was the desire of his heart and it led to resolute action for its attainment. He longed to be always under the influences of God's house, filled with its spirit, inspired by its powers and enjoying its blessings—like a child at home, beholding his Father's grace and beauty in the face of Jesus Christ and contemplating all that these signified in the services of the sanctuary. In the time of trouble he would thus have the satisfaction of comfort, be delivered from its evil and from despair and have the support of grace. Around the saint are the guardians of the Almighty, and within the saint is the witness of the Spirit. The missiles of evil, if they reach him, fall harmless at his feet.

His prayer. Vs. 7–12. He has great anxiety to be heard by God. His words are uttered with the deepest emotion. He deserves nothing, but eagerly expects an answer. God invites us to Himself and is pleased with our love and worship. God calls through various channels. Displeasure hides the face, then puts away and then forsakes. The plea used is that of service—repentance, love and new obedience. God might justly in anger put away because of sins and errors, but He is the God who has saved, and who only can save in future. God is the most certain friend: the dearest relatives may forget, but God never. V. 11. His prayer evinces personal ignorance, teachableness of spirit and cheerful obedience. He wants to pursue a course of life that is open, honest and straightforward because simple honesty baffles the wicked. God protects, or the enemy would prevail. Slander is an old-fashioned weapon. The opponents of religion are constantly bearing false witness against it, its progress and its effects. Vs. 13, 14, give the writer's experience and exhortation. He could not have survived had not his faith in God's goodness, etc., sustained him. This enabled him to hope for better things—restoration to his former privileges. He wants, therefore, to induce others to exercise a similar trust in God. Hope and courage backed by faith are great helpers in trial. This was David's experience and testimony.

September 14, **Waiting for the Lord.**—Ps. xl., 1–17. **1884.**

This Psalm was likely written late in David's life and after some special occasion of repentance. The experience of Christian, in Bunyan's "Pilgrim's Progress," is a good illustration of this lesson.

Conversion, an experience of salvation. Vs. 1–3. David's whole being was intent

on obtaining relief. He sought earnestly, used all proper means, seized all opportunities and thus continued to do till he saw the light and experienced salvation. This is true spiritual waiting on God. God is ever listening to hear our cry, and looking to see our approaches to Him. No one ever waits thus upon the Lord in vain. The sinner before his conversion is in a horrible pit of sin. He does not realize it, but it is deep, dark, terrible, deadly, defiling, wretched, narrow, without hope except aid comes. Christ is the Rock of Salvation. That Rock is light, pure, free, clean, safe. To that Rock the sinner is lifted by grace. He is set on the right place, strengthened to do God's will and kept from falling. He is a new creature and gets a new song. He has a new happiness, a new experience, new views of sin, of holiness, a new joy in Christ, in worship, in God's Word—all these things change the sources of his joy and change his songs.

First fruits of this experience. V. 3. Others are observers of this change, deliverance, new life and new joy, and are led to fear a continuance in sin, and go to God for a similar salvation. The facts of salvation are encouraging.

An experience of God's loving kindness. Vs. 4, 5. The happiness of the child of God is manifold, manysided, abundant. Faith makes the promises real. Man is deceitful, weak, liable to lead into error and not to be trusted, no matter how self-confident he may be. God never turns aside from the truth and never deceives. God's interpositions on man's behalf are wonderful both in grace and providence. He has innumerable plans and purposes for man's welfare. Eternity will be needed to look at them and count them.

Full consecration to God's service. Vs. 6–8. All outward observances are valueless without obedience and a oneness of mind with God. The whole victim offered showed that the entire man must be consecrated to God. All kinds of sacrifices are enumerated here, but they all were simply means to an obedient, holy life. We must have an ear ever open to hear God's Word and must give Him constant and perpetual service. God wants us to give a willing, prompt, full service, which is described in God's written Word. This, Christ perfectly yielded. If the heart is right, the service will be cheerful and cordial.

Labors for the salvation of others. Vs. 9, 10. The earnest Christian will be an evangelist in speech and in life. Nothing will prevent him from delivering as he can God's truth to man. He will not conceal what is in his own heart. Gratitude to God and the welfare of souls will impel him to speak of God's loving kindness and truth as personified in Christ.

Faith strengthened by trials. Vs. 11, 12. Because David had experienced God's goodness in many trials his faith increased in certainty and strength. Many are the afflictions of the righteous, but God makes them all work together for their good. Past troubles are made stepping-stones to a stronger faith and a higher life.

Prayer for help in the varied experiences of life. Vs. 13–17. Those only who are obedient can offer prayer with the hope of an answer. It is right to pray that the wicked's plans may be foiled, that God's purposes may prevail and God's cause and people prosper. Desolation will be the portion of the wicked and of all who rejoice in the success of evil. If we seek God we will desire to know Him, understand His ways and rejoice in the prosperity of His people, who are continually receiving blessings and ought unceasingly to praise God. Each individual enlightened by grace confesses his need and rejoices in the thought, that God's thoughts about him are incessant, full of wisdom to plan for him and power to guide, defend and relieve him.

September 21, **A Song Praise.**—Ps. ciii., 1–22. **1884.**

David wrote this Psalm doubtless in his old age, having received boundless mercies and having a heart overflowing with gratitude.

Praise for personal mercies. Vs. 1–3. God is the fountain of all blessings and this is here acknowledged. Praise is His due and the whole powers of man are here called upon to render that praise. Wherever His name is revealed it ought to be magnified and its holy character specially praised. Memory should be called upon to recount the blessings which may have been permitted to pass away from memory's page. A review of all that has been received will swell the note of praise. Pardon of sin is one of the first blessings, and in some respects first in value, and is ceaselessly needed. All the healing power of the body is from God and no disease of the soul baffles His skill. God keeps on healing. God by

the blood of His Son redeemed the soul and by His providences often delivers when death seems imminent. God beautifies and dignifies all His gifts by the wondrous compassions and affections with which they are bestowed. God only can satisfy man's cravings and longings, and this satisfaction is manifested in spiritual joy and buoyancy of spirit, as if youthful days had returned. Eternal youth is the privilege of the believer. God's salvation is full and perpetual.

Praise for the blessings of the past. Vs. 6, 7. All around have partaken of God's blessings—others as well as David. God's laws and providences are against oppression, and no oppression succeeds in the long run. The book of Exodus is an illustration of this. He revealed His plans to Moses on Sinai, in training him for his work and delivering him from his enemies. He showed what kind of a God He was by what He did for the children of Israel, and each believer has a personal experience of God's mercy and goodness.

Praise for God's forgiving love. Vs. 8–12. The Lord is the Fountain Head whence many streams of blessings flow. Mercy pardons sin, and grace bestows favors. God does not strike the sinner down at once as man often would, and He is long suffering under His children's provocations. His mercy is abundant, is treasured up, as waters are in the storehouse of the sea. Though His children sin, He does not keep continually chastening them, and the moment they repent He folds them in the arms of His love. He has not apportioned His chastisements according to our deserts, for His mercy is boundless towards His obedient, loving children and their transgressions are completely removed.

Praise for God's fatherly love. Vs. 13, 14. God is a Father with infinite love, knowledge, power, compassion, and all is at His children's command. He knows how to treat them, for He has made every part; knows that they are only dust, cannot endure much and need continual help.

Praise for God's enduring love. Vs. 15–18. Man is as perishable as grass and flowers—a flash of loveliness and no more. He runs a thousand risks of coming to a speedy end. The gentlest touch, the whispering breeze bears him off. Man dies and is gone from his old haunts, dear home and daily labors never to return. But God's mercy is enduring and He keeps his people in perpetual remembrance. His faithfulness reaches to a thousand generations of those that fear, love and obey Him.

A call to praise. Vs. 19–22. God's throne is fixed. He sits and rules there Himself and the universe is governed by Him. Nothing escapes His controlling hand. This should be a matter for praise by all. David calls, therefore, on all for praise—on things animate and inanimate. The strong, holy and obedient angels and all hosts that may be subordinate to them and all things everywhere—all are called upon to praise God, and should praise Him. Let no individual forget to perform his own part in this chorus of praise. "Bless the Lord, O *my* soul."

September 28, **Review.** **1884.**

The life and works of a great and good man.—☞See the facts stated in the preceding lessons.

QUESTIONS OF THE DAY

Sabbath Observance.

By John Charles Ryle, D.D., Bishop (Episcopal) of Liverpool, England.

No. I.

The subject to which I invite attention in these pages is one which every one ought to consider seriously in the present day. I can find no words to express my own sense of its importance. I am persuaded that one-half of Christianity is bound up with the maintenance of the "good old Sabbath day." Whether we shall be able to maintain it remains to be seen. The enemy is coming in like a flood, and if we would "hold the fort," we must gird up our loins and fight. There are two points in our lines which the devil specially assaults in these days, one doctrinal, the other practical; one of

these two is the priestly office of Christ, and the other is the sanctity of the Lord's Day. We must defend these two points to the last. "He that hath no sword, let him sell his garment and buy one." (Luke xxii., 36.)

I may observe at the outset, that this subject has been so often discussed in the last three centuries, that the volumes written about it would fill many shelves, if brought together. One of the best short books on the subject is a volume of seven sermons, preached in St. Mary's, Islington, in 1827, by Daniel Wilson, Bishop of Calcutta. I venture to recommend that book strongly to all who read this paper, if they can get it. He who will take the trouble to master its contents, together with the works of Gilfillan, Micaiah Hill, Willison, the Scotch Essayists, and John Owen, on the question, will find himself armed at all points for the battle.

In opening my subject, I shall take it for granted that I address readers who really believe the supremacy and sufficiency of Holy Scripture—the sinfulness of sin—the absolute necessity of diligence in the use of all means of grace by which the Holy Ghost works on the soul—the reality of a world to come—and the inseparable connection between the life that now is and the life beyond the grave. It is to you I make my appeal, and not to those unhappy people who sneer at the Bible, call all men and women "good," and hold out "eternal hopes" to every one, no matter how he lives or dies! I waste no words on such people: there is little common ground between me and them. The utmost I shall try to do is to bring together and lay down a few first principles, and then to show that the observance of the Lord's Day is most intimately bound up with a healthy and vigorous Christianity.

I. With regard to *first principles*, I shall make no excuse for bringing forward ancient things, and going over some old ground. In fact, it is necessary. The enemies of the Sabbath are very apt to evade or slur over the roots of the subject. It is good to refresh our memories about it.

(1) Concerning *the warrant* we have for keeping the Christian Sabbath holy I must say a few words.

I hold it to be of primary importance to have this point clearly settled in our minds. Here is the very rock on which many of the enemies of the Sabbath make shipwreck. They tell us that the day is "a mere Jewish ordinance," and that we are no more bound to keep it holy than to offer sacrifice. They proclaim to the world that the observance of the Lord's Day rests upon nothing but Church authority, and cannot be proved by the Word of God.

Now I believe that those who say such things are entirely mistaken. Amiable and respectable as many of them are, I regard them in this matter as being thoroughly in error. Names go for nothing with me in such a case. It is not the assertion of a hundred divines, whether living or dead, that will make me believe black is white, or reject the evidence of plain texts of Scripture. I care little to be told what Jeremy Taylor, and Paley, and Arnold, and Alford, and Whately have thought. The grand question is, "Were their thoughts worth credit?—were they right or wrong?"

My own firm conviction is, that the observance of a Sabbath Day is part of the eternal law of God. It is not of Moses only, but of the date of creation. It is not a mere temporary Jewish ordinance. It is not a man-made institution of priestcraft, or an unauthorized imposition of the Church. It is one of the everlasting rules which God has revealed for the guidance of all mankind. It is a rule that many nations without the Bible have lost sight of, and buried, like other rules, under the rubbish of superstition and heathenism. But it was a rule intended to be binding on all the children of Adam.

(*a*) I turn to the *history of creation*. I there read that "God blessed the seventh day and sanctified it." (Gen. ii., 3). I find the Sabbath mentioned in the very beginning of all things. There are five things which were given to the father of the human race, in the day that he was made. God gave him a dwelling-place,

a work to do, a command to observe, a help-meet to be his companion, and a Sabbath day to keep. And it is a striking fact that the very chapter which contains these things is specially quoted and endorsed by our Lord Jesus Christ Himself. (Matt. xix., 5.) I am utterly unable to believe that it was in the mind of God that there ever should be a time when Adam's children should keep no Sabbath.

(*b*) I turn to the *giving of the law on Mount Sinai.* I there read one whole Commandment out of ten devoted to the Sabbath-day, and that the longest, fullest and most minute of all. (Ex. xx., 8–11.) I see a broad, plain distinction between these Ten Commandments and any other part of the law of Moses. It was the only part spoken in the hearing of all the people. It was delivered under circumstances of singular solemnity, and accompanied by thunder, lightning, and an earthquake. It was the only part written on tables of stone by God Himself. It was the only part put inside the ark. I find the law of the Sabbath side by side with the law about idolatry, murder, adultery, theft, and the like. I am utterly unable to believe that it was meant to be only of temporary obligation.

(*c*) I turn to the *writings of the Old Testament prophets.* I find them repeatedly speaking of the breach of the Sabbath side by side with the most heinous transgressions of the moral law. (Ezek. xx., 13, 16, 24; xxii., 8, 26.) I find them speaking of it as one of the great sins which brought judgments on Israel and carried the Jews into captivity. (Nehem. xiii., 18; Jer. xvii., 19–27.) It seems clear to me that the Sabbath, in their judgment, is something far higher than the washings and cleansings of the ceremonial law. I am utterly unable to believe, when I read their language, that the Fourth Commandment was one of the things intended to pass away when the Gospel was brought in.

(*d*) I turn to *the teaching of our Lord Jesus Christ when He was upon earth.* I cannot discover that our Saviour ever let fall a word in discredit of any one of the Ten Commandments. On the contrary, I find Him declaring at the outset of His ministry, "that He came not to destroy the law, but to fulfil," and the context of the passage where He uses these words satisfies me that He was not speaking of the ceremonial law, but the moral. (Matt. v., 17.) I find Him speaking of the Ten Commandments as a recognized standard of moral right and wrong: "Thou knowest the commandments." (Mark x., 19.) I find Him speaking eleven times on the subject of the Sabbath, but it is always to correct the superstitious additions which the Pharisees had made to the law of Moses about observing it, and never to deny the holiness of the day.* He no more abolishes the Sabbath than a man destroys a house when he cleans off the moss or weeds from its roof. Above all, I find our Saviour taking for granted the continuance of the Sabbath, when He foretells the destruction of Jerusalem. "Pray ye," He says to the disciples, "that your flight be not on the Sabbath day." (Matt. xxiv., 20.) I am utterly unable to believe, when I see all this, that our Lord did not mean the Fourth Commandment to be as binding on Christians as the other nine.

(*e*) I turn to *the writings of the apostles.* I there find plain speaking about the temporary nature of the ceremonial law and its sacrifices and ordinances. I see them called "carnal" and "weak." I am told they are a "shadow of good things to come"—a "schoolmaster to bring us to Christ," and "ordained till the time of reformation." But I cannot find a syllable in their writings which teaches that any one of the Ten Commandments is done away. On the contrary, I see St. Paul speaking of the moral law in the most respectful way, though he teaches strongly that it cannot justify us before God. (Rom. vii., 12; xiii., 8; Eph. vi., 2; I Tim. i., 8.) I see St. James and St. John recognizing the moral law, as a rule acknowledged and accredited among those to whom they wrote. (James ii., 10; I John iii., 4.) Again I say that I am utterly unable to believe that when the apostles spoke of

* See Bishop Wilson's "Seven Sermons on the Lord's Day." Pp. 60, 61.

the moral law, they only meant nine commandments, and not ten.*

(*f*) I turn to *the practice of the apostles*, when they were engaged in planting the Church of Christ. I find distinct mention of their keeping one day of the week as a holy day. (Acts xx., 7; I Cor. xvi., 2.) I find the day spoken of by one of them as "the Lord's Day." (Rev. i., 10.) Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make *no public decree* about it. Such a decree would only have raised a ferment in the Jewish mind, and caused needless offence. The Mosaic system was dead, but not yet buried. The change was one which it was better to effect gradually, and not to force on the consciences of weak brethren. The spirit of the Fourth Commandment was not interfered with by the change in the smallest degree. The Lord's Day was just as much a day of rest after six days' labor as the seventh-day Sabbath had been. But why we are told so pointedly about the "first day of the week," and the "Lord's Day," if the apostles kept no one day more holy than another, is to my mind wholly inexplicable.

(*g*) I turn, in the last place, to *the pages of unfulfilled prophecy*. I find there a plain prediction that in the last days, when the knowledge of the Lord shall cover the earth, there shall still be a Sabbath. "From one Sabbath to another shall all flesh come to worship before Me, saith the Lord." (Isaiah lxvi., 23.) The subject of this prophecy, no doubt, is deep. I do not pretend to say that I can fathom all its parts. But one thing is very certain to me; and that is, that in the glorious days to come on the earth there is to be a Sabbath, and a Sabbath not for the Jews only, but for "all flesh." And when I see this, I am utterly unable to believe that God meant the Sabbath to cease between the first coming of Christ and the second. I believe He meant it to be an everlasting ordinance in His Church.

I place these arguments from Scripture before my readers, and ask their serious attention to them. To my own mind it appears very plain that wherever God has had a Church, in Bible times, God has also had a Sabbath Day. I assert, without hesitation, that from Genesis down to Revelation there is strong warrant for observing Sunday with the utmost reverence. I find the day published, republished, endorsed, sanctioned, and never repealed. My own firm conviction is, that a Church without a Sabbath would not be a Church on the model of Scripture.

* It is only fair to mention that many great and learned divines have held that the text, Hebrews iv., 9, distinctly teaches the authority of the Christian Sabbath. The marginal reading is, "There remaineth the keeping of a Sabbath." I offer no opinion on the point. I only remark that Owen, Edwards, and Dwight, all held this view. (See Bishop of Calcutta's "Sermons on Lord's Day," pp. 92, 93.)

Helpful Hints for Workers

Wakefulness and How Avoided.

By Daniel Lewis, M.D., New York.

No. I.

What do we mean by insomnia or wakefulness? We mean the inability to obtain the required amount of sleep. While it is true that the amount of sleep needed varies in individuals and under varying circumstances, the ancient division of time familiar to many of you, that the day of twenty-four hours should be divided into three equal parts, eight of which should be devoted to the service of God and the relief of those in distress, eight for our usual avocations, and *eight for refreshment and sleep*, is as near the truth regarding the time we ought to sleep as a general statement can express it. Many interesting questions arise regarding the causes, nature and phenomena of natural sleep, the study of which

will aid us in pursuing the subject of wakefulness.

I have never heard a more forcible expression of the causes of sleep than Sir Walter Scott makes Rebecca say of Ivanhoe as he lay, a wounded prisoner, in the castle of Torquilstone. "He sleeps," she said. "Nature, exhausted by sufferance and the waste of spirits, his wearied frame embraces the first moment of temporary relaxation to sink into slumber."

A certain amount of mental force expended, even to exhaustion, the muscular system also depleted to the point of fatigue, and the subject reclining upon his rough cot, with the castle wall excluding the sounds of conflict without, at the first moment of temporary relaxation he sinks into slumber. Of course this relates to the external causes or conditions favoring sleep, which are for the most part under our control.

Sleep is one of the expressions of the almost universal physical law of intermission. Nearly every act of our lives, both voluntary and involuntary, is subject to this same periodicity, alternate action and rest; or, in other words, periods of waste and repair. Our bodies are a complex mechanism, and, like any other machine, must rest for repairs, both in regard to separate organs and for the entire organism. Even the heart, which we speak of as in constant action, has its period of rest between its first and second beat; and physiologists tell us that for more than half of our entire lifetime the heart is still. It is probable, according to Dr. Foster, that the lowest forms of animal life sleep, perhaps as the heart does, in short periods of rest, but all animals with a well developed nervous system like ours must sleep. It is the period of general repair for the entire organism. Not only does the automatic activity of the brain cease, but the movements of respiration are considerably diminished, the pulse is lessened in frequency, all the digestive and secretive organs are less active and the temperature of the body lowered. When the vital organs can no longer be repaired, the cessation of activity is what we call death.

While it is true that we may prolong the usual period of waking by a voluntary effort and resist sleep, yet such violence to nature's law cannot be continued indefinitely, for incapacity of mental function, delirium and death would be the inevitable result of entire deprivation of sleep.

Since the brain is so intimately concerned in the production of sleep, let us for a moment consider the changes which have been observed to occur in the brain itself. In infancy, as you all know, there is a space on top of the head, called the *fontanelle*, where the cranial bones are not united, where you can see the pulsations of the blood-vessels of the brain. There the physician usually counts the pulse of the young child. During wakefulness the membranes are tense and full, while they become lax and sunken when the child is sleeping. In several instances where the brain has been exposed by accident, and yet uninjured, this same diminution in size of the cerebral vessels has been noticed, and Dr. Hammond expresses the opinion of most physiologists of today when he says that in watching the exposed brain as sleep was coming on, he found "that its volume slowly decreased, many of its smaller blood-vessels became invisible, and finally it was so much contracted that its surface, pale and apparently deprived of blood, was far below the level of the cranial wall."

There is one other way of observing the condition of the brain circulation, and that is through the eye.

Dr. Hughlings Jackson, of London, has succeeded in getting a view of the retina, with the ophthalmoscope, in several instances while the patient was sleeping, and his observations confirm the view that the brain contains less blood during sleep than in wakefulness. You may test for yourself the effect of diminished blood-supply to the brain by compressing the carotid arteries, when a sense of drowsiness will rapidly ensue, and Dr. Alexander Fleming and others have succeeded in producing sleep in that manner. Dr. Corning, in speaking of this experiment, has come to the conclusion that the effect of this anemia of the brain in producing sleep, depends largely upon the

degree of brain exhaustion, and declares that such compression of the carotids will produce sleep more readily towards evening than in the early hours of the morning when the molecules of the brain have just been revivified by sleep.

Dr. Hammond believes this anemia, or lack of blood, is the actual cause of sleep; but many authorities consider it to be simply its effect. Foster believes the real cause is to be found in molecular changes in brain tissue, and inclines to favor the suggestion of Pflüger that the diminution of irritability and consequent suspension of automatism, is dependent upon the exhaustion of the store of intramolecular oxygen—and you will certainly be excusable if you try that on a dog before adopting it.

The causes which we have just been discussing, depending as they do upon natural laws, are beyond our control; but another and a different factor in the production of sleep is the power of habit. Just as one can train himself to be hungry only twice a day, by adopting the habit of eating twice (which is a *bad* one, I believe), so do we sleep and wake in obedience to habit. So strong is this influence that you are always sleepy at your usual bed-time and awake at the *same* hour in the morning, even though unfortunate circumstances may have kept you from retiring much later than usual. Many a laboring man is in the habit of taking a nap after his luncheon at midday, and five minutes after he has done eating he is snoring. You imagine that it is his snoring which prevents you from sleeping at the same time, and keeps you tossing about restlessly until the clock strikes one, but it isn't; it is the fact that you are not in the habit of it. If you will only persevere in trying to sleep then, you will presently learn to snore as loudly as the veteran. Did any of you ever notice how soon you contract the habit of falling asleep after your alarm-clock goes off in the morning? When is the best time for sleeping? This is a very simple question and easily answered. The night was made for sleep and that obtained in the earlier portion is most refreshing.

We are certainly affected by external impressions while sleeping, such as light, sound, changes in temperature and the like, and whenever such impressions are acute or sudden, we are awakened by them. A mosquito humming in your ear, or a fly lighting on your nose will render your sleep uneasy, but a sharp knock on your door, even if it is not loud, will awaken you instantly. We also perceive light while sleeping to that extent that our rest will be less continuous and refreshing if the gas be left brightly burning in our bedchamber. The same is also true of daylight, and I have often had occasion to observe the declining health of those who worked at night, and took their rest in the daytime, and have advised them to change their working hours to the day, when all their ailments would speedily disappear. Since all these external impressions are reduced to the lowest point in the early portion of the night, I repeat that that is the best hour for sleep.

Physiology has also shown that the first sleep is the soundest. Judging of the depth of ordinary nocturnal sleep by the intensity of the noise required to wake the sleeper, it has been found that it increases very rapidly at first, and reaches its maximum within the first hour; from thence it diminishes, at first rapidly, but afterwards more slowly. At the end of one hour and a half it falls to one-fourth, at the end of two hours to one-eighth of its maximal intensity, and thence onward diminishes gradually until at the end of seven or eight hours, a very slight noise suffices to awaken the sleeper.

Before leaving the consideration of the nature and phenomena of natural sleep, it would be interesting, if time permitted, to consider the philosophy of dreaming. It is pretty well established that most of our dreaming is done in the latter part of the night and near the hour of waking, when the intensity of the sleep is at its minimum.

It is probable that this natural dreaming is simply a commencing activity of the brain, which, having become refreshed by the night's repose, thus foreshadows the intense mental and nervous activity of a new day of labor.

I do not deny that we may dream in the midst of the soundest sleep, but not with the rapidity and constancy that we do when near the waking point, which may be when first falling asleep, but (as I said before) is usually in the morning. What a world would open before us if in our waking hours, and under the control of our will, we could fashion so many and such wonderful ideas as we experience in dreaming!

Professor Noyes, of Dartmouth, who has given much thought to the philosophy of dreaming, once told me that he believed dreaming to be one of the means of rest for the brain—a wise provision of brain sanitation if you please, in which these excursions of ideas out of the beaten tracks of waking thought into the regions of the visionary, grotesque and often impossible, are like the excursions we make to the country for the refreshment of our wearied bodies in summer-time. Whether this be correct or not, it is certainly interesting, especially so as coming from a man of such high repute as a mental philosopher.

The diseases induced by sleeplessness have been graphically described by Dr. Richardson in his "Diseases of Modern Life." While admitting that many a man may so train himself to short hours of sleep that it may become easy of accomplishment, yet he declares that sooner or later such defiance of natural laws will surely lead to disease and premature death.

I have already referred to the fact that regularity in sleep begets a habit which is sufficiently strong to render wakefulness almost impossible. In the same manner sleeplessness, acquired by habit, becomes a practice which cannot easily be laid aside when failing powers render it absolutely indispensable to do so. The nervous system becomes irritable. The mind is disturbed by the gloomiest forebodings, and however much sleep may be courted, its advent is tortured with disturbing dreams. Of all diseases, acquired sleeplessness is one of the most difficult to cure. If you resort to narcotics, temporary relief may be gained, but with it is fostered a new habit more tyrannical than the other, and even more destructive. One class of people should be especially warned against the dangers of sleeplessness, and that is those who have some predisposition to disease—any a young man or woman with an inherited tendency.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

The Religion of Samaria in Sargon's Time.

Rev. Francis Brown, Ph.D., Prof. Union Theological Seminary, N. Y.

The mixed population which the soil of the subjugated northern kingdom was forced to nourish, was made up of the remnant of the people of Israel, those whom the Assyrian king had not thought it worth his while to carry away, with a great mass of new-comers, brought from widely distant countries by a power which suffered no resistance. It was the new, heathen population that now determined the character of the land. The account given in the Kings of the fresh introduction of the worship of Jehovah into this territory is full of curious interest. "And so it was," we read in II. Kings xvii., 25 ff., "at the beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the god of the land; therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the god of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the god of the land. Then one of the priests,

whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord."

It is quite evident from this account that the Assyrians regarded Jehovah as a deity of limited jurisdiction — simply "the god of the land." This is not at all surprising, nor at variance with the usual conceptions of Deity among heathen peoples, but it is illustrated abundantly in the Babylonian and Assyrian annals and literature. Different gods were worshipped in different cities. All Babylonia, indeed, seems to have come to a recognition of the same system of divinities, and this is true of Assyria also, but the systems in these two countries, so closely related, do not appear to have been identical. Besides, the gods composing the system were originally local deities. Thus Bel, one of the most highly revered of the Babylonian gods, was originally the god of the city Nippur; Ea, of Eridu; Sin (the moon-god), of Ur. Merodach and Nebo were especially reverenced in Babylon; Shamash (the sun-god) in Larsa and Sippara — Sepharvaim (see below); Asshur was the chief god, as the name implies, of Assyria. The same conception appears in the words of Rabshakeh (properly "the Rabshak," a high military officer) to the people of Jerusalem (II. Kings xviii., 33-35 cf.; xix., 12, etc.): "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, Hena and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" So, also, there is frequent mention, in the records of campaigns, of the capture of gods—of course with particular reference to their images, but probably with the attendant idea that the captured god was conquered and prevented from helping the defeated people, or wreaking vengeance on the conquerors. Perhaps the fact that Jehovah could not be identified with an image may have made the Assyrians less confident that His power to harm the new colonists in Samaria was at an end, and rendered the king more anxious to have these transplanted subjects of His instructed in His worship.

For it followed naturally from this conception of a god's limited power, that in order to live in security in a new country, one must understand the characteristics of the god of that country—know what part of one's life he was especially interested in, and what kind of worship was most acceptable to him. Hence, in order to prevent his colonies from being destroyed through the malevolence of a misunderstood and unworshipped god, Sargon had a priest, who was among the Israelitish captives, sent back to instruct the new-comers. A similar provision for the proper religious training of foreigners appears in an inscription* which relates the founding of the city of Magganubba, by this same monarch. After saying, "people from the four quarters of the earth, of strange tongue, manifold speech . . . whom I . . . had led into captivity I . . . settled therein," the king adds, "sons of Asshur, of keen sight for everything; I appointed for them, to keep watch, wise men and scribes to teach them the fear of god and king." The parallel is in so far not exact, as the king would be more likely to be zealous for instruction about the gods whom he himself revered, than about a foreign god.

We are not to see here a profoundly religious desire, but chiefly a political move. The phrase "fear of god and king" shows that reverence for Sargon himself had an importance in his mind which could properly be compared with that of reverence for Asshur, and indicates that worship of the gods of Assyria was one means by which the foreign settlers were to become good subjects. But if this motive cannot have worked so directly in the case of the Samaritan colonists, it was certainly desirable that these should not be destroyed by Jehovah's wrath (see above), and that they should not become more discontented than members of such a forced colony would natur-

* Newly published and translated into German by Professor Lyon of Harvard University.

ally be, but should learn to feel themselves at home and safe under the protection of "the god of the land."

The resulting state of popular religion in Samaria was, however, anything but satisfactory. The priest who was sent to them was, of course, not one of the temple priests, for the northern kingdom had cut loose from the temple. It is very likely that his own views of Jehovah's character and demands were crude and insufficient. Besides this, he was only one among so many. For whatever reason, it is certain that Jehovah was not so made known to the transplanted peoples, that they forgot their familiar deities. They received Jehovah, as far as they received Him at all, only as "the god of the land," and saw no reason why they should not worship their old gods as well. Vs. 29 ff. give us some details. The monuments do not yet enable us to understand all the names of deities here preserved. It is doubtful, *e. g.*, whether "Succothbenoth," made by the men of Babylon (v. 30), is an appellation of Merodach (Sakkut binutu, "chief judge of the universe"), or a corruption of Zirbanit, the name given in the Babylonian mythology to the wife of Merodach, or whether there is some other interpretation, as yet unknown. Nergal appears often on the monuments as the "lion-god," and is there expressly declared to be the god of Cutha (Cuth). Of the next three names of deities nothing can be said. Adrammelech and Anammelech ("Adar is prince" and "Anu is prince"), though perfectly intelligible names, are not yet identified as gods of Sepharvaim (Sippara), where Shamash had a great temple. They are probably mere expansions of the simple names Adar and Anu; of Anu we now know that he was tutelary god of a city named Dêr. There was a city of this name near Sippara, but whether that city is the one where Anu presided is more than doubtful. The worship of these divinities was gross and, in some cases at least, cruel idolatry (v. 31). For Jehovah these worshippers can have had no feeling but superstitious terror. "So these nations feared the Lord, and served their graven images." (II. Kings xvii., 41.)

THE PULPIT TREASURY IN THE FAMILY.

Christian Influence upon the Home.

By Bishop W. P. Walsh, D.D. (Episcopal), Ossory, Ireland.

In the home we stand at the very cradle of the race, and those who are privileged, under the guidance of Providence, to stand in the attitude of parents or guardians in a Christian home have at once a great privilege and a great responsibility.

This word "influence" is a very suggestive one—it suggests "flowing in." I do not know whether the idea is taken from the phenomena of the tides, but surely the action of the tide may furnish us with an admirable illustration of what Christian influence ought to be. How calm and how silent, how constant and how deepening is the tidal water as it rises and flows into every inlet, visits every part, and comes as a messenger twice a day. The mountain torrent rushes down into the valley in foam, not in the calm and silent way in which the tide moves. And like the tide, the Christian influence is calm, and quiet, and pervading. There is a beautiful thought —"The stillest streams water the fairest meadows, and the bird that flutters least is longest on the wing."

There is another thought connected with this word influence. Who would think before experiment and examination that the pale traveller of the night as she travels in her appointed journey is the power that moves the tides that surround the world? And may there not be some pale and silent invalid on a bed of pain from which she cannot depart, who may be exercising an influence not only in the home where she lives, but in the neighborhood around her? We are reminded that there is no one in the Christian home who might not by God's grace exercise a blessed influence on those around them. Of course when we come to think of home

and its influence we think of parental influence as the mightiest and the strongest. What a remarkable difference there is in the providence of God with regard to the length of time during which our children remain under our care, and the short time that is given for the rearing of the young of inferior animals! The lamb that frisks about its dam in the spring-time will in a few months no longer need parental control or affection. But our children remain with us year after year in order that they may have a longer and fuller opportunity by God's grace of being influenced for heaven and eternal things. Happy are the homes where parental influence is thus exercised for the children's good. The object of the Christian parent should be to establish in the child's mind the principles of truth and obedience, and if parents desire to exercise a powerful influence in their homes there is one thing indispensable — that is, consistency—agreement between their conduct and their professions. There is no place where hollowness and unreality are so soon detected as in the home. In the conduct of daily duty children learn to measure the depth of their parents' religion, and parents should pray for grace that they may teach their children not merely out of God's Word, but that they may themselves be "living epistles, known and read by them." That will beget reverence and respect. Then there should be unselfishness. Nothing has such a winning power as to show a readiness to give up one's own plan and purpose and expectations for the benefit of those around us. And nothing, on the other hand, begets a greater prejudice against truth or religion than that any of its professors should be unwilling to exercise an act of self-denial. Has not the Master taught us that we should bear one another's burdens? Christ pleased not Himself. He gave His life a ransom for many. Unless we have something of unselfishness in our hearts and manner, we may speak like saints and pose like angels, but we will have very little influence on those around us. With regard to domestic servants, it must be remembered that they are part of the household, and masters and mistresses are responsible to a certain extent for their teaching. And at this point family worship comes in—not merely for our children that they may be taught, but that our servants also may be fed with the bread of life. Remember what was said of Abraham—"I know him that he will command his children and household after him, and they shall keep the way of the Lord to do justice and judgment;" and wherever the patriarch pitched his tent there he built an altar. Do you wonder that a man like that had a servant who preferred not to eat or drink until he would do his master's service?

Mission Fields

Mission Work in South Africa.

By William Johnston, D.D. (Presbyterian), Belfast, Ireland.

No. III.

While these mission churches are multiplying and increasing the blessings of the Gospel to many a heart and home, my attention was specially directed to the wonderful work which had been so admirably organized and successfully conducted by Dr. Stewart, at Lovedale. Lovedale is a missionary institution, embracing, like the mission work of Christ, the body as well as the soul. It combines an educational system which is at once intellectual, industrial, and theological, preparing the pupils for the duties of earth as well as for the joys of heaven. The intellectual system of culture begins with the A B C of an elementary day school, and rises through the various gradations of an intermediate education in English, classics, mathematics, history, and science, and prepares the young men and women to act as schoolmasters and

mistresses, or to pass on to the ministry. The industrial department for the boys embraces eight different sections—farming, carpentry work, wagon-making, smith work, tailoring, printing, bookbinding, and telegraphing. Over each department there is a trained hand competent to instruct the pupils, and in these different sections there are fifty-six apprentices preparing for the active duties of life. The girls are taught all manner of housework, cooking, washing, and dressmaking, and get, at the same time, a first-class educational and religious training. They are all neatly but plainly dressed, and receive precisely the practical and useful education which the most enlightened political economist could desire. Over and above all this industrial culture, Dr. Stewart has arranged for such theological training as will fit those who are so disposed for the work of the ministry to their colored brothers and sisters in Africa. The institution at Lovedale is a large boarding-school, the college numbering three hundred boys and one hundred girls. One set of buildings is for the boys, and another at the other side of the grounds is for the girls, with the manse in the centre. The more promising boys and girls are selected and sent from the various mission stations in South Africa to be trained here for after life, and many are sent by their parents for the sake of the education they will receive. The charge for board and education is £8, £10, or £20 for the boys, according to the scale of culture which they may desire, and £6 for the girls. All the pupils provide their own clothing. They devote a part of the day to their literary and religious studies, and a portion to manual labor, those apprenticed to the various trades being paid for their work according to their progress. The boys and girls assemble in their respective halls for breakfast at 8.15. Before breakfast there is family worship, conducted by the teachers, and consisting of singing, reading the Scriptures, and prayer. The religious element pervades the whole course of education, and the conversion of the children to the Lord Jesus Christ is the grand design of the institution. The Lovedale farm embraces some thousands of acres, and a large proportion of it is cultivated by the pupils so as to provide the food necessary for their support, at least in part. In the beautiful gardens of shaded walks, with their fruit-trees and hedge-rows, in the well laid out fields, in the fine crops, and in the admirable arrangements for irrigating the ground, we saw a system of farming which would do credit to the Lothians of Scotland, we saw what Christianity could do in the way of improving a barren soil, and we saw on the face of nature the fulfilment of the prophecy, "The wilderness of the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose." The educational work is supplemented by a grant from the colonial government, and the following testimony, borne by the Inspector-General of Schools and Colleges to the high character of the instruction given in the institution, was presented to the Cape Parliament in February of this year: "Of all the native institutions," says Mr. Ross, "I was most favorably impressed by Keiskama Hoek and Lovedale. The latter works on a grand scale. A visit to Lovedale would convert the greatest sceptic regarding the value of native education. Organizing power appears on every side; the staff is large and able, and the civilizing effect of the whole institution is remarkably felt. It may have its defects, but the scheme is at present the most complete, the largest, and the most successful of its kind in the country; and the institution as a whole is probably the greatest educational establishment in South Africa, and that with the greatest range in its scholastic operations, the utmost boldness in its plans and prospects, and the most perfect order in its organization and administration. The yearly turnover is upwards of £15,000. No less a sum than £1,473 was paid in 1881 as fees by native boarders, and in 1882 the native fees amounted to £2,000." As the scholars have increased the premises have been multiplied and enlarged, and Dr. Stewart has just completed the erection of a fine suite of buildings at a cost of £15,000, in which there are some eight or ten class-rooms for the intellectual and

collegiate education of the boys; a library of theological, historical, and literary works, numbering five or six thousand volumes; a book depot, embracing school books, maps, stationery, etc., etc., for the whole surrounding district; and a fine central hall, capable of accommodating some eight hundred to one thousand persons, which was designed for Sunday evening service, and for such other religious and literary meetings as may be held. This hall was dedicated by Dr. Summerville to the worship and glory of God the first Sunday I was there, and on the second Sunday I had the pleasure of conducting the service in it, and preaching to a most interesting congregation the grand old doctrines of the Cross. The whole of this vast and varied agency is under the direction and supervision of the Rev. Dr. Stewart, a man who believes the Gospel to be the wisdom of God and the power of God most intensely himself, and looks upon it as the divinely-appointed instrument for enlightening and elevating the dark and degraded children of Africa. I understood how Dr. Stewart came to be the man he is when I learned he had been the personal friend of David Livingstone, had wrought by his side at Nyanza, had stood by his coffin in Westminster Abbey, and had got his whole soul set on fire in sympathy with Livingstone in his overmastering desire to atone to Africa for centuries of outrage and wrong by giving her children the knowledge of Jesus Christ and the blessings of salvation and civilization. As I looked at the polished shafts which were being prepared for the Master's service in the armory at Lovedale, and saw how the spirit and method of Christ pervaded and animated the whole organization, it required no effort of imagination to see Ethiopia stretching out her hands to God, and I could hear the Master's voice—"Say not ye there are yet four months and then cometh the harvest. Behold I say unto you lift up your eyes and look on the fields, for they are white already to the harvest." Even as I do, the gleaner has overtaken the sower, and the fruits are being gathered in with the songs of thanksgiving and gladness. In relation to the matter of fruit, let me mention a few facts. I was asked to breakfast with the Kaffir boys in the hall at Lovedale on the Sunday morning at 8.15, and found that fifty of the elder and more advanced pupils had already started out an hour before in small missionary bands of eight to visit the native villages for some ten miles round—some to teach the children, and others to preach the Gospel. When they come to a village they first gather the children and teach them Bible truth. They then reach the parents and preach to them the Gospel, and thus Sunday after Sunday, "the old, old story of Jesus and His love" is proclaimed to hundreds, recalling to my memory the inspiriting lines of the old psalm, "Great was the company of them, the same who published." A third of the four hundred pupils at Lovedale are church members, another third are hopeful inquirers, and some are studying for the native ministry. One of the pupils, named John Knox, acted as interpreter when I was preaching to the Kaffirs. Several have already been ordained as ministers of colonial congregations, and are sitting with their father and teacher Dr. Stewart as members of the Presbytery, whilst a number of Christian artisans have gone off to other localities to carry on their trades on Christian principles, as well as to diffuse the light of their holy religion on all around. And it is interesting to know that in response to Dr. Stewart's fervent appeal fourteen of his pupils volunteered to consecrate themselves to the mission work in Central Africa, one poor fellow exclaiming, "I am not a scholar, but I am willing to go and be a hewer of wood and a drawer of water, if I can by any means advance the cause of Christ." The first batch of missionaries from Lovedale has entered the mission field marked out by Livingstone in Central Africa, and of these some have already passed into the upper sanctuary, and are with Livingstone realizing the full blessedness set forth in the words of Jesus—"He that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth shall rejoice together." I had often heard with the hearing of the ear of the moral power

of the Gospel in heathen lands, but now that mine eyes have seen it I can truly say with the Queen of Sheba that the half had not been told. What we owe to the Gospel, and how much it is capable of effecting in the way of elevating and transforming our fallen humanity, came to my mind like a new revelation. I have returned to my home and to my work resolved, by the grace of God, to preach the Gospel, and I hope to live it, as I have never done before, and the prayer of my heart for each of you is this—that your faith may stand, not on the wisdom of man, but on the power of God.

HELPS IN PASTORAL WORK

The Pastor Contemplating his Work.

By John Hall, D.D. (Presbyterian), New York.

A wise and conscientious trustee will often look into the trusts he is bound to execute, and reassure himself and his co-trustees of their import, that no mistakes may be made. If Sir Garnet Wolseley was wise he must often have weighed the instructions under which he acted. An insurgent pasha was to be put down; but it must be done so as to avoid international entanglements, and secure, if possible, permanent order. So with me: a trust is committed to me; an enterprise is to be managed; I have my instructions. Let me examine them once more; for no wisdom, zeal, or diligence on my part will stand in the room of loyal execution of the very work committed to me. I am not a master, but a steward; not a monarch, but a monarch's herald. So I am to "preach the Word."

I ought never to forget the gravity of this trust. Never has it seemed to me more momentous than when away from the field thousands of miles. Then its greatness is seen from afar, and one thinks of it without the distraction of petty incidental engagements.

Does it seem presumptuous to put myself along with Timothy? No; for these letters were to him as a representative man—an organizer, a preacher; and they are in all other respects held to be binding. They may well be so counted by all on whom have been laid "the hands of Presbytery."

The matter of my preaching is to be "the Word," the whole Word. No eclecticism is permitted me. I am not at liberty to harp on favorite strings. I can have no hobby among the doctrines. I am not free to select popular, striking, or what I deem reasonable parts of the Word. It is all reasonable; but it is all supernatural, and I am to bring the whole of it to bear on men's reason and conscience.

I am to make no addition. Correction is, of course, out of the question. I need not even be particularly careful to defend it. It will speak for itself to all honest minds that desire to be taught of God. I am to "*preach* the Word."

But will not this narrow my sphere? No; the whole Word is included. The proof is that on fitting occasions Paul travelled over the Old Testament for the instruction of his hearers. The evidence is irresistible, for the revelation is a history, and the second Adam is set over against the first. The fifth chapter of Romans, and the fifteenth of I. Corinthians, for example, are only intelligible in the light of Genesis. So with the Pentateuch and the Hebrews. So with much of our Lord's teaching and the prophecies.

But shall I not seem old-fashioned? Will not my people crave some "modern thought?" That may be; but my business is to give, not what they are told by literature, or science, or society to like, but what they need. This Word fits all men. God, who knows them, gave it for all. And it fits all time. The race never outgrows it. No family or individual can get beyond it, and continue in the race of Adam; and it is authoritative. A specialist is consulted and obeyed regarding eye, or ear, or chest; a lawyer is held to be a safe counsellor in a doubtful case, and his client feels that he has no other course open to him but to act on the best legal advice he can obtain. In this case He speaks who knows the whole matter. If sin is a disease, He knows it, both as to the diagnosis and the prescription. If it is a legal barrier to my happiness, He knows how to deal with it. What would be an anomaly in human things is here inevitable. The Counsellor is the Judge. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will

save us." So said Isaiah. It is true now and evermore. We shall not be ashamed before Him, for following His counsel, for taking His prescription. He will take care of consequences. Let me give the people not my guesses, theories, "deepest thoughts," speculations, but His truth, and in His way. Let me preach the Word.

Yes, "*preach*" it, as the herald shouted the message given him. I am not to forget my Greek, though I speak in English. I am to speak as a herald. Think of such an officer modifying, improving the message he is to proclaim! "Your Majesty, I am making it a little more graceful, euphonious, attractive than it was!" "Preach the preaching that I bid thee." I must no more vary it than, like Jonah, try to run away from it.

I am not to disregard details. There is something prescribed as to manner as well as matter. I am to preach the Word, pressing it "in season and out of season." This proverbial form of strong statement is used to show how urgent and imperative is the order. The Lord's day is an ordinary season for preaching. But if I can get week-day hearers I am to preach. But it is as to myself that I am to disregard the season, not as regards the people. It is not my convenience that is to be studied; my convenience is to be disregarded. It does not mean that I am to go into the bank or the office, stop the business, and preach. That would not help, but hinder. It means that when there is opportunity I am to take it, whether it is convenient or not for me. If the young doctor is called for in a case of life or death, he is to go by night or by day. If the dying soul will permit approach I am to make it, "in season or out of season," in God's house or the hearer's. The saying is to be read along with that which calls for the wisdom of the serpent and the harmlessness of the dove. The general may attack an enemy at such a time as invites defeat; but if the enemy is open to attack to-morrow he may march all this day and all night, "in season or out of season," to make it. Not ease, but success; not convenience, but victory is the thing to be aimed at.

Not that I am to speak the same words to every one, or reiterate the same message from day to day. I am to divide the Word of truth rightly. There is a whole ethical life bound up with the spiritual life. It is to have its place. The doctor gives the medicine, but he also prescribes the *regimen*. And he will say to thoughtless patients, "There is no use in my treating you; you undo the effect of my remedies." So I must "reprove," gently, of course, and lovingly; but if in vain, then emphatically. "The doctor was very angry at my"—eating, or drinking, or driving, as the case may be—says a patient. Why? Because it marred his work and defeated his very aim. He rebukes because he is in earnest and wishes his patient better. So I am to be. And O how much there is to reprove and rebuke! These hearers who come into God's house once a week, and serve mammon or fashion, or divers lusts all the rest of the time, and now and then wonder that they are not happier and more assured of heaven; these parents who send their children to Bible teaching once a week and to the opposite sort of teaching all the rest of the time, and then lament the little hold the Church has over them; these professors who name the name of the Lord Jesus but will not depart from iniquity, how much need there is to reprove and rebuke them. How much cause, in view of common sense, common prudence, common consistency, to be indignant!

Ah, yes, "indignant;" yet I must beware. I must not take the tone—"I advised them and they would not hear; let them smart for it; they would not be advised by *me*." It is not their disregard of *me*, but of God, that is the deplorable thing. I am to exhort, "with all long suffering." If He bears, is patient, waits, continues the means of grace, who am I that I should not hold on?

And there must be "doctrine" teaching. Yes; so the Master put it on the Mount: "Go preach, teaching"—His words of commission to the first occupants of this divinely ordained body of servants. When men are unwise, forgetful, or wayward, I am to exhort them hopefully, and with such plain directions as may suit their cases. "Take quinine," says the doctor. That is the specific. But he does more. "How much? in what form?" and he tells the patient, and gives him other fitting directions as to air, food, exercise, and the like. So I must do. The Master did this. How He reproved Pharisees and Sadducees! How awful His "Woe unto you!" Yet how tender His entreaties; and when Peter and Thomas and James and John show their respective weak sides, how He bears with and teaches them! So I must try to do.

This was Paul's charge to Timothy. It is His charge—by inspiration of the Holy Ghost—to me.—*Christian Advocate, New York.*

BEAUTIFUL THOUGHTS

Love is never weary.—*Watson.*

Christ's last breath was praying breath.—*J. R. Macduff.*

Night brings out stars as sorrow shows us truths.—*P. J. Bailey.*

Afflictions are but the shadow of God's wings.—*George MacDonald.*

There is no rainbow without a cloud and a storm.—*J. H. Vincent.*

No flower can bloom in Paradise which is not transplanted from Gethsemane.

Lay hold upon Christ with both your poor, empty hands.—*Elizabeth Prentiss.*

How sweet the words of truth breathed from the lips of love!—*James Beattie.*

The angels are swift-winged in God's service because they love Him.—*Watson.*

Whatever makes men good Christians makes them good citizens.—*Daniel Webster.*

The last business of Christ's life was the saving of a poor penitent thief.—*D. L. Moody.*

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—*Isaac Walton.*

Every true desire from a child's heart finds some true answer in the heart of God.—*Norman Macleod.*

The eye that sweeps over the whole circle of divine truth must rest in Jesus as the center.—*John Angel James.*

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—*William Penn.*

O my God! close my eyes, that I may see Thee: separate me from the world that I may enjoy Thy company.—*Christian Scriver.*

A child of God should be a visible Beatitude for joy and happiness, and a living Doxology for gratitude and adoration.—*C. H. Spurgeon.*

Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—*Alphonse Karr.*

I would sooner walk in the dark and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—*C. H. Spurgeon.*

Jesus wept once—more than once. There are times when God asks nothing of His children, except silence, patience and tears.—*Charles S. Robinson.*

God sometimes washes the eyes of children with tears in order that they may read aright His providence and His commandments.—*Theo. L. Cuyler, D.D.*

He hears thy faintly sobbing breath,
He marks each quivering limb;
He drank a cup for thee alone—
Child! drink it now with Him.

A man may go to heaven without health, without riches, without honors, without learning, without friends; but he cannot go there without Christ.—*John Dyer.*

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say
"Thy will be done."
—*Charlotte Elliot.*

I would that every minister of the Gospel would address his audience with the zeal of a friend, with the generous energy of a father and with the exuberant affection of a mother.—*Fenelon.*

Haste thee on from grace to glory,
Armed by faith and winged by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
—*H. F. Lyte.*

The Lord watches His people, and tries them with fire, as the refiner of silver sits by his furnace watching the melted metal till he knows that it is purged from all dross by seeing the image of his own face reflected on it.—*Charles Kingsley.*

When we shall climb the shining steeps of heaven and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we ask Him here on earth.—*Dr. J. A. Broadus.*

Gazing down the far forever,
Brighter glows the one sweet name,
Steadfast radiance paling never,
Jesus, Jesus! still the same;
Evermore "Thou shalt endure;"
Our own Saviour, strong and "sure."
—*Frances Ridley Havergal.*

The world cannot bury Christ. The earth is not deep enough for His tomb, the clouds are not wide enough for His winding sheet; He ascends into the heavens but the heavens cannot contain Him. He still lives in the Church which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way.—*Edward Thomson.*

28. Following Christ.—JOHN xii., 26.

It is related in the annals of the Ottoman empire that when Amurah II. died, which was very suddenly, his son and destined successor, Mohammed, was about a day's journey distant in Asia Minor. Every day of interregnum in that fierce and turbulent monarchy is attended with peril. The death of the deceased sultan was therefore concealed, and a secret message despatched to the prince to hasten at once to the capital. On receiving the message he leaped on a powerful Arab charger, and, turning to his attendants, said, "Let him who loves me follow!" This prince afterwards became one of the most powerful sovereigns of the Ottoman line. Those who approved their courage and loyalty by following him in this critical moment of his fortunes were magnificently rewarded.

There is another Prince—the Prince of Peace—who says to those around Him, "Let him who loves Me follow."

29. Charity's Coverings.—I. COR. xiii., 4.

A painter was engaged upon a likeness of Alexander the Great. In the course of his battles, Alexander had received an ugly scar on the side of his face. The artist was desirous of giving a correct likeness of the monarch, at the same time desirous of hiding the scar. It was a difficult task to accomplish. At length he hit upon a happy expedient. He painted him in a reflective attitude, his hand placed against his head, whilst his finger covered the scar. Let us put the finger of charity upon the scar of the Christian as we look at him, whatever it may be—the finger of a tender and forbearing charity, and see in spite of it and under it the image of Christ notwithstanding.—*Dr. Cumming.*

30. Perseverance.—I. COR. xv., 58.

There was no feature more remarkable in the character of Timour than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken; and he often persisted in his efforts under circumstances which led all round him to despair. On such occasions he used to relate to his friends an anecdote of his early life. "I once," he said, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect *persevered*, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson."—*Malcolm's "Persia."*

31. The Revelation of God.—JOHN i., 18.

Bruce in his work of travels in Abyssinia relates that at a certain eastern court the king himself is never seen. When the decrees have been promulgated, he sits on a throne behind a lattice window, which is heavily curtained, and on the steps of the throne there stands one of high rank, who is called the "voice," or "the word," through which the king speaks and makes the proclamation. This may serve to illustrate in some measure how the Lord Jesus is the exposition or exponent of God.

32. The Impartiality of Grace.—ACTS x., 34.

Grace makes itself equally at home in the palace and the cottage. No condition necessitates its absence, no position precludes its flourishing. One may compare it in its power to live and blossom in all places to the beautiful blue-bell of Scotland, of which the poetess sings:

"No rock is too high, no vale too low,
For its fragile and tremulous form to grow;
It crowns the mountain
With azure bells,
And decks the fountain
In forest dells.
It wreathes the ruin with clusters gray,
Bowing and smiling the livelong day."
—*Spurgeon.*

33. The Ideal Christ.—LUKE xviii., 16.

The sculptor Dannecker worked for two years at a statue of Christ. After he had done his best—as he thought—he asked a little girl into his studio, and when the child was in front of the statue, he said to her, "Who is that?" The child looked and said, "A great man." The German artist, went away mournful; he had failed. He set to work again, He worked for six years more, and then he sent for that same child again. The child looked, tears came into her eyes, and she said, "It is 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" Dannecker was delighted; he had chiselled out his conception of Christ.

34. Growing Christians.—II. PET. iii., 18.

Grow as a palm-tree on God's Mount Zion; howbeit shaken with winds, yet the root is fast.—*Rutherford.*

MONTHLY SURVEY

For the last thirty-four years the Bible Societies of England and America have printed over ten thousand copies for each business day.

The American Baptist Missionary Union has in foreign fields 831 stations, 1,264 native and foreign workers, 586 churches, and 53,649 communicants.

A committee to promote systematic evangelical work in Germany has been organized at Bonn. Professor Christlieb is prominent in the movement.

The ordinary expenses of Pope Leo XIII. amount to 5,000,000 francs yearly, and other expenditures may bring the amout up to 7,000,000.

It is a fact worth noting that the Emperor of China recently authorized the destruction of $4,000,000 worth of opium, and absolutely refuses to accept a revenue from its sale.

The treaty recently negotiated with King John of Abyssinia has been officially published. In this, King John binds himself to abolish slavery and the slave trade within his dominion.

The London anniversaries held up to a recent date showed more than $5,000,000 reported as given to foreign missions during the last year, with an expected additional $2,000,000.

Within the last eighteen years, according to the *Irish World*, the Irish people have contributed for various Roman Catholic causes in Ireland $28,250,000, besides $150,000 paid annually to the Pope.

The Berlin Society for the propagation of Christianity among the Jews has existed sixty-four years, and has been the instrument of bringing 1,000 of the children of Israel to the knowledge of the Messiah.

Many of the London street cars, which run on more than 400 routes and carry 75,000,000 of people a year, have texts of Scripture neatly posted up in them, at an annual cost of two and a half dollars for each. This is the work of a London association formed for the purpose.

There is a Bible still preserved, written on palm leaves, in the University of Gottingen, containing 5,376 leaves. Another Bible of the same material is at Copenhagen. There were also in Sir Hans Sloan's collection more than twenty manuscripts, in various languages, on the same material.

Syria has a population of 2,076,311—Moslems, 1,000,000; Nasairiyeah, 250,000; Maronites, 250,000; Greeks, 235,000; Roman Catholics, 80,000; Jews, 30,000; Ismailiyeh Gypsies, 30,000; Armenians, 20,000; Jacobites, 15,000; Druses, 100,000; Protestant, 6,311; Bedouin Arabs, 60,000.

Recently, Rev. D. MacKenzie, an Episcopal clergyman of Scotland, officiated in Gaelic to a large congregation in St. Giles' Cathedral, Edinburgh. This is the first occasion on which an Episcopal clergyman has officiated in St. Giles' Cathedral since July 23d, 1637, when the Jenny Geddes incident occurred.

The American Church in Paris, of which Rev. Dr. A. F. Beard is pastor, raised the noble sum of $2,060 last year, for missionary purposes. There are now in the city 104 Protestant Sunday Schools, 29 of them connected with the McAll Mission, and 7,384 pupils; the whole number of Protestants is not far from 50,000.

The Bishop of Liverpool, Dr. Ryle, is helping to solve the question, "How to reach the masses." He preaches in the open air; in the great ship-building yards at the noon intermission, and among the 14,000 carters, with their wives, children and babies, and to the men of the great goods' stations, oftentimes from 2,000 to 3,000 in one assembly.

The Methodists of Canada have set a good example in the way of unifying the different branches of Methodism. The Methodist Church of Canada, The Methodist Episcopal Church, The Primitive Methodist Church, and The Bible Christian Church have all merged themselves into one denomination, under the name and title of "The Methodist Church."

According to statistics collected at the Pan-Presbyterian Council, there are of Presbyterians in the world: 1,269 presbyteries, arranged in 190 synods, with a ministry of 21,961, and a membership of 6,764,160; or, for convenience of memory, 22,000 ministers and 6,800,000 members. The aggregate of members and adherents is, in round numbers, 15,500,000. This represents a population of at least 50,000,000.

The Old Testament revisers have at last completed their work. On Friday, the 20th of June, they held their eighty-fifth and last session, in the Jerusalem Chamber, Westminster. The meeting was attended by the Bishop of Bath and Wells, the Dean of Peterborough, Mr. Bentley, Dr. Chance, Mr. Cheyne, Dr. Davidson, Dr. Douglas, Professor Dviser, Dr. Ginsburg, Archdeacon Harrison, Dr. Key, Professor Leuthes, Professor Lumby, Mr. Sayce, Professor Robertson Smith and Professor Wright, with Mr. Wright, the secretary.

BOOK DEPARTMENT, Etc.

THE BELOVED PHYSICIAN, Walter C. Palmer, M.D., and his Sun-lit Journey to the Celestial City. By his colleague, Rev. George Hughes, with an introduction by Rev. T. G. Hibbard, D.D. Published for the author by Palmer & Hughes, 62 and 64 Bible House, New York.

The narrative contained in this volume is a demonstration of the truth of Christianity. Its all-conquering principles cannot be gainsaid by any one who reads the record of the blessed, joyous life unfolded in this book. The doctrine of "entire sanctification" was firmly held and taught by Dr. Palmer, and had probably as fair an exemplification in him as it is possible to have in any sinner saved by grace in this world. It was "his meat and drink," as we here learn, to do the will of his Heavenly Father, and his life passed away like the glow of the setting sun. It is a sweet volume, fragrant with the recitals of the "beauties of holiness," and a charming book for every Christian household.

THE CHAUTAUQUAN: A Monthly Magazine, devoted to the promotion of true culture, and the organ of the Chautauqua Literary and Scientific Circle. Theodore L. Flood, D.D., Editor, Meadville, Pa. Vol. IV.

The title of this volume explains the object of this excellent magazine. It comprehends nearly the whole circle of secular knowledge and completes its volume in ten monthly numbers. The merest glance through its pages shows the wide range of the subjects treated, the interesting and attractive style of the writers and how admirably adapted these papers are to brighten the fireside with light from many lamps, to give the needed instruction and recreation in the home circle and to elevate and refine wherever they are read. Ignorance is a crime where such facilities for knowledge are at hand.

THE CONTINENT: WEEKLY MAGAZINE. Conducted by Albion W. Tourgee. Our Continent Publishing Company, 25 Clinton Place, New York. 10 cents per copy.

The editor of this illustrated weekly won an enviable name as an author before he undertook the publication of this periodical, and his fame has not waned by what he has accomplished here. The stories are always pleasant; "Migma," a carefully assorted and condensed miscellany of current events and topics of the hour; the "Book-shelf," well supplied with discriminating notices of new books and the "Notes and Queries" filled with intelligent and judicious answers. The magazine must be a welcome septuary-visitor to many households.

PLEASANT AUTHORS FOR YOUNG FOLKS. By Amada B. Harris. D. Lothrop & Company, Boston. Spinney & Perkins, 7 Bible House, New York. Price $1.00.

The boy or girl who reads this little book will find pleasant talks about a dozen or more of the most popular authors, commencing with Walter Scott and closing with Charlotte Bronte and others. The most profitable and interesting of their books are indicated, their most salient points alluded to, and thus an index finger guides the youthful reader to some of the best authors and the most attractive portions of their books. It is a capital idea and conscientiously unfolded.

CAMBRIDGE SERMONS. By Alexander McKenzie. D. Lothrop & Company, Boston. Spinney & Perkins, 7 Bible House, New York. Price, $1.50.

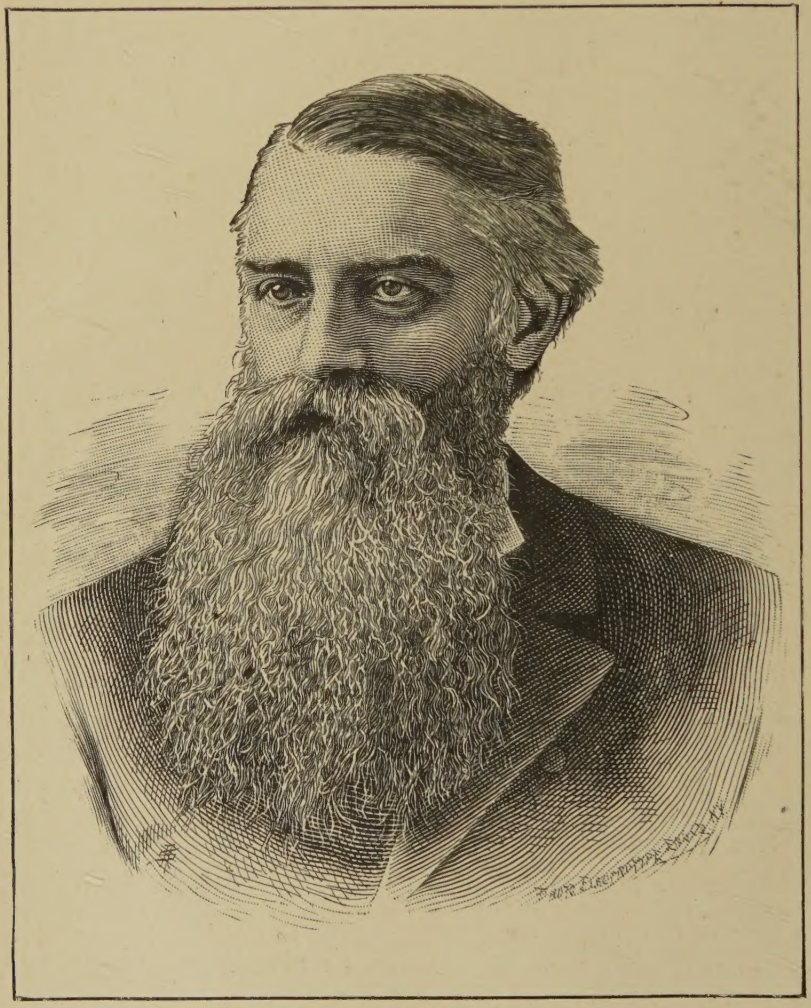
Many, if not all, of these sermons were preached by Dr. McKenzie to his own people who worship in the church under the shadow of Harvard College. They are orthodox in sentiment, vigorous in style, varied in subjects and partake generally of the offhand manner of the unwritten discourse, and have the healthy and earnest glow of one who is standing by the cross. They deserve a wide circulation and a careful reading.

ECHOES FROM HOSPITAL AND WHITE HOUSE: A record of Mrs. Rebecca R. Pomeroy's experience in war times. By Anna L. Boyden. Boston: D. Lothrop. New York: Spinney & Perkins, 7 Bible House.

The experience of Mrs. Pomeroy in President Lincoln's family, in the tent and in the hospital during the stormy scenes of our late war are told in this volume with an artless simplicity, charming candor and Christian spirit. They recall the times that tried men's souls, touch upon topics not hitherto made public and show what one good earnest, loving soul may accomplish in the midst of many trials, for the alleviation of the suffering and the consolation of the dying.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, August, 1884. The Century Company, Union Square, New York. F. Warne & Company, Bedford Street, Strand, London.

This is "The Midsummer Holiday Number" of this superb magazine. Superb in the artistic excellence of its illustrations, in the variety and instructive character of its leading articles, in its *resumé* of "Topics of the Time," in the information given in "Open Letters," and in the beauty and rareness of "Bric a Brac." It deserves all praise.



Edw'd P. Fowler.